

F O V R  
S E R M O N S

*Which doe manifest the true sence of the 1. Epistle  
to Timothie 6. Chapter 13. 14. 15. & 16.  
verses of that Chapter.*

Preached by the reverend divine Mr. *John Forbes*  
late preacher to the Companie of Mer-  
chant-Adventurers in Delft.

Matth. 15. 9.

*But in vain they worship me, teaching for doctrines mens  
precepts.*

Psalme 31. 6.

*I hate them that bould of superstitious vanities.*

Psalme 119. 113.

*I hate vain inventions but thy law doe I love.*

Mark. 8. 35.

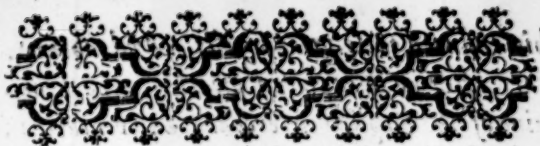
*Who so ever will save his life shall lose it, but who so ever shall  
lose his life for my sake, and the Gospells,  
he shall save it.*

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To the

R E A D E R



*Christian Reader seeing the Holy-<sup>2.Chron.</sup>  
ghost hath lefte us an honourable <sup>11.</sup>  
memory of Davids worthies who  
helped him to attaine his King-  
dom, who was but a type of our  
King Iesus Christ, I think it necessary to ma-  
nifest some of those famous doctrines this servant  
of Christ M<sup>r</sup>. John Forbes taught in his life  
time, touching the right of Christ Iesus; which  
God the father gave him to ordaine all things  
in his Church. This truth of God he witnessed  
more than 30. yeares, not onely unto the losse  
of his living, and unto bonds; but also unto  
banishment, for defending that it is not lawfull  
for anie Prince or Potentate to commaund anie  
human devises, for to compell them to be used  
in the worship of God, and for mainteyning  
this*

this endured these great tryalls. And about 4. years after he was chosen preacher to the Compaine of the English Merchant Adventurers, and after he had served them 22. years he was displaced by our King, and shortly after the Lord tooke him out of this world, he having served in the Ministry 42. years, he now (as or hope is) is with the assembly of those which have been killed for the Word of God, and testimonie which they mainteined, who doe cry, How long Lord, which art holy and true, dost thou not judge and avenge our bloud on the persecutours of thy truth? But this doctrine is thought strange unto the world, for the Papists doe say, that the Pope hath authority to institute ceremonies in the Church, which he himselfe doth judge fit, and our prelates, with their doctours, doe affirme that Princes and Potentates of the world have authority with the assembly of their Bishops, to institute ceremonies, rites, and orders, such as they doe judge fitting to worship God by, and they are indued with deep Philosophie, and learned arts, which I doe confesse are good, so as they be allwaies ruled by divine truth, but otherwise we are



commaunded to avoyd them Col. 2. 18. And the Holy-ghost calleth them, when they are not according to divine truth the deep learning of Sathan, as he hath in this epistle manifested. Against them both this servant of Iesus Christ doth clearly manifest, that no human devices or ceremonies that Christ hath not appointed for his worship, may be used in his worship, for God the Father hath placed him farre above all principallities, and powers, and might, and dominion, and every name that is named, not onely in this world but also in that that is to come, as the Holy-ghost doth shew us in manie places, and that Christ is King and ruler in his Church.

Pilate and Caesar were content that Christ should be accounted High priest of his church, and that he should be their Prophet, but for him to affirme he is a King, that cost him his life, Caesar could not indure it: So in this age, princes cannot indure that his church should receive no ordinaunces and decrees but those that the Apostles established, for they will have their own superstitions used in the worship of God, yet here the Holy-ghost doth severely condemn it, and that Christ must have the whole prebemi-

nence in his worship , and that his ministers must maintein this, as they will answer it at his glorious appearing, to judge all the world, these sermons doe manifest this strait charge bee received from the Holy-ghost to withstand all Homan superstitions which are brought into Gods worship, they were taken by pen, by one of his ordinary hearers , the chief of these I had in writing two years before he departed this life , and I shewed them to him , and I told him I would publish them without naming anie authour , he answered if I did publish them, the aduersaryes would know it to be his worke , to which I answered, that then I would not publish them , except I did survive him.

If all the sermons this reverend divine taught out of this epistle were published , it would be proffitable unto this generation , and to that to come , for he doth manifest that as God by Moses ordayned him to be his penman to order his church under the law : So Christ hath made this Apostle his penman to appoint what ordinaunces his church must practise untill his second appearing , and that with the straitest charge we doe read of , that his servants may not  
admitt

admitt of anie other de-vices to be brought into his worship, as they wil answere it at the great and dreadfull appearing of all the world before Jesus Christ, with his holy Angells, to recompence all opposers of his truth according to their works.

This Author doth mention that in all Ages God hath had his faithfull witnesses as in the 48 page appears, and Mr. Foxe hath instanced manie, and here I think fit to ad some others, in the dark time of Popery, which hee hath not.

Two Preachers in France, one named Peter Breves, the other is called Hendrick van de Tollhouse, *An. 1135:* they were well known in France, and of good estimation for their great learning, and they did much bewaile the Apostacy of the church, and they spared no man of any degree, whatsoever they were, affirming that they were fallen from the estate of grace and from Christ, and they affirmed the Pope to be the Prince of Sodom, and the City of Rome to be the Mother of all abomination, that all the Bishops were cruel Wolves, they detested the doctrine of Transubstantiation, and affirmed the masse, prayer for the dead, was Idolatrie before God, and that Images & the Crosse might not be prayed unto, nor suffered in the Churches: That the Priests manner of singing was mockery before God, that praying to Saintes and rowing of Chastity, and their manner of building Temples,

Temples, and observing of Holydayes were superstitious and wicked, and all humane inventions in Gods worship wicked Idolatrie. These were continued in their preaching twenty years, and having great resort coming to their preaching of all sorts & estates, at last they were apprehended by the Popes command, by a Legate of his, and Peter Brise was burned at St. Toils, the other was apprehended & committed to prison, but what came of him we finde not: but there followed great persecution, & many of their Disciples went to their death joyfully. Look the 65. and 66. Letters of Barnod to the Earle of St. Ioylls. There wrote against them Peter Abbott of Clugnam, which Barnod did record, and in likelyhood with envy. See the Cronicle of Paulus Meriam.

Doctour Fulck in his answer to the Rhemish Testament, doth say, that the Church of Leodium, before this, was under great persecution under Pope Pascus, for affirming him Antichrist.

The Iesuiste saith that one Cesarius writes, that the doctrine of these Waldenses was spread in more then a thousand cities, and that they had an army of 70000. that were destroyed by Simon of Momford, with a small armie: but there is no mention of an armie, which they had in the Chronicles.

*I give thee charge in the sight of God, who quickeneth  
all things, and before Christ Iesus, who be-  
fore Pontius Pilate witnessed a good confession.  
&c.*



Therto the Apostle hath set downe  
unto vs a perfect patterne, to teach all  
the servants of Christ, how to walke  
in the house of God, which is the  
Church of the living God, in all the  
parts and portions of their spirituall  
function, for the advancement of Gods  
glorie, and for the edification of his saints, and for  
the avoiding of all those things, which might offend  
God in his worship, either in Doctrine, or Discipline:  
he hath set vs downe, and hath let vs see, what sorts of  
men must have charge in Gods house: and he hath war-  
ned vs of the errour, that they must avoid in Doctrine,  
and of the vanitie they must avoyd in their forme of  
speech, and he hath likewise let vs see, what forme, of  
Discipline is to be used in Gods Church. In this  
Chapter he comes to the conclusion of it all: and first  
before he concludes it, he first deales against servants,  
who did abuse their Christian libertie, as a pretext, to  
the flesh, refusing to obey their Masters: some, because  
their Masters were heathens, and therefore they thought,  
that a Christian made free by Iesus Christ, should not be  
bound to serve them, others, because their Masters were  
Christians, therefore they thought it equall, that one  
Christian should not be bound to be a servant to ano-  
ther, the Apostle answeres both these in the beginning  
of this Chapter, and after returnes back againe, and  
gives warning to Timothy, and in his person, to all

A

Pastors

Pastors what should be done, that they should teach, and exhort the Church, this should be the substance of their Doctrine, which in this epistle is contained, and to moove him to this, he sets downe an argument from the miserable estate of those which keep not this commandement of the Apostle: for if any man teach otherwise, and consenteth not to this wholesome Doctrine, which is according unto godlinesse, he is proud not knowing aright: and he lets vs see the vaine ground of this their vanity; as first, they are men of corrupt minds, the second is, they are destitute of the truth; the 3. is this, they suppose gaine is godlinesse: and the Apostle doth manifest, that this shewes it to be the plaine contrary, and that godlinesse is great gaine, and this he shewes by a strong argument, in the verses following, and he labours to draw all Pastors from this vice of covetousnesse, and he teacheth them how they should exercise themselves continually, he setting downe a perfect pattern, for all Pastors, and Teachers to practice, they must follow after godlinesse, faith, love, meeknesse, and this is the first; Secondly they must fight the good fight of faith, and the last is, the end and intent, that they may lay hold on eternall life: and he subjoyne 2. reasons why Timothie should do so; as first, because he was called thereunto of God, secondly because he had professed a good profession before many witnesses, therefore it should be a shame for him to faint, and not to goe forward and continue.

Now the Apostle concludeth with a most weightie Charge to Timothy, and in his person unto all Pastors, and Teachers, unto the end of the world: and this Charge is continued in 4 verses, from the 13 verse, unto the 17. and the substance of the charge stands in two things, the first is, in keeping of this commandement without spot, unrebukeably, and the second is, the  
constant

constant keeping of it. The first part concernes the matter he is to looke unto; The 2 is, concerning the time how long they must keepe this, and both parts have their grounds, and reasons in them. First wee will speake of them as they are generally set downe unto vs, in the first & 2 verses, wherein we have first to marke the matter of the charge: the word charg is the sãe word which the Apostle useth before, in this epistle the first chapter, wherein he saith, that the end of the cõmandement is love out of a pure heart, where the word here called a cõmandement is the same here used for charge, so that this is not an exhortation, or request, but it is a straight and severe commandement: secondly this commandement, is strengthened by a double authoritie, the authority of God, and of Christ; first I charge thee before God, and secondly before the Lord Iesus Christ; thirdly this authority is yet more strengthened; and greater weyght is added to it, not simply by laying God, or Christ before them; but by laying God before him, and Christ before him, ech of them in the particular consideration of them, which is this, that hee doth quicken all things, the particular consideration of Christ in this, that hee witnessed, and confessed, a good confession before Pontius Pilate, of these I will briefly speake, before I come to the commandement it selfe: which is set downe in the next words, to keepe this commandement without spot, or blamelesse, till Christs appearing againe. First cõcerning the charge, but before we come to enter into the particulars of it; It may be demanded, what should move the Apostle to ad this heavy charge, to his former precept, especially to Timothie, whom hee so much commended, that be found no man like minded unto him: what is the reason hee knowing him to be such a man, yet he gives a severe charge unto Timothie, and in his person to all Pastores and Teachers; the reason I take to be twofold. First that men might not

dally with this doctrine, as though it might be alterable by his Church, or changed at the appointment of Princes, therefore hee will have them to know, this is not so, but it is of divine authority, which none dare to change, as hee will answer unto God, and to Christ, in whose name he chargeth him, that so neither Timothy, nor any other potentate, should thinke these precepts, to be the precepts of men: or such as his Church might alter at their discretion, but this charge is given us to this end, to force us all, and most chiefly Pastours to observe it, as we will answer it before God, at his most dreadfull judgment, therefore no command of Princes, nor the feare of the losse of our lives, might cause us to violate this truth. The second reason why the Apostle gives this weightie charge unto Timothy, who was so rare a man, of whose stedfastnes, the Apostle so well approved: is this, to shew that it is not an easy matter to performe this charge, but that all the grace that was in Timothie, was litle enough to inable him, with constancie and courage to keepe it inviolably: the reason of it is this, because there is nothing in this world which Sathan more opposeth, nor that men set themselves against, neither any thing so contrary to flesh and blood, as the truth of Gods worship, and the sincerity of Preaching it, the Divell laboureth to corrupt the purity of doctrine, and the service of God in his Church, above all things in the world: Now seeing it is so much opposed by Sathan and the world, who labour to deprive us of salvation, that wee might perish with them; therefore the Apostle knowing how the world and Sathan would oppose it, hee seeing by the spirit of revelation the great temptations his servants must undergoe, that would keepe Gods worship pure, therefore, hee gives this strait charge unto his Church, that they should lay before their eyes, God, and Christ, continually, for otherwise, the terrours of men, and the world



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world will shake them; and cause them to corrupt the waies of God; other wayes men stand allwayes in danger of being overcome, either by entisements of riches, or by the terrour of persecutiō, and of imprisonment, therefore the spirit gives us this strayt charge, to bind us more strongly to this doctrine, and thus we see the reasons which moved the Apostle, to set downe this weightie charge unto his Church.

Now let us come and consider this more particularly, first hee chargeth him before God, and secondly before Iesus Christ the Lord; the generall consideration of the manner of this charge, seives for to let us see, there is nothing cā stay the miserable heart of man in the wayes of God, except the consideration of God and Christ: Take these two out of his sight, and he is in darknesse, for if his heart be not set to see God, and Christ, hee will soone turne from the trueth, to vanitie: the very sight of men will make us to stoup, and change our mindes, if God be out of our sight, this made Moses so couragious before Pharaoh.

The Apostle saith of him selfe to the Corinthians, that hee was not as other teachers who adulterated the word of God, he giveth this to be the reason, why he was not such an one, because hee spake as in the sight of God: and this kept him that he could not adulterate the word of God, it is his sight onely that stayes us, and keepeth the heart of man, and that keepes our hearts upright in the worke of God: See the trueth of this, spoken of *Hebr. 11.* Moses, it is said that Moses by faith, forsooke Egypt, and despised the wrath of the King, by seeing him which is Invisible: hee had such a sight of God, which stayed his heart, that no threatnings of Pharaoh could make him to alter his mind: and that wee may see this lesson belongeth generally unto us, yea every Christian, as well

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*Hebr. 12.* as unto every Pastour, it doth appeare in the Hebrewes, where it is said, wee are compassed about with a cloud of witnesses; Let us cast off every thing that presseth downe, and the sinne, which hangeth so fast on: fixing our eyes upon Iesus, the authour & finisher of our faith, who for the glory that was set before him, despised the shame or crosse: If our eyes be fixed upon Iesus, the authour and finisher of our faith, we shall goe through honour, and dishonour, so as nothing can hinder us, till wee have attained unto the price of our calling: God having in Iesus Christ, chosen us unto himselfe: thus we see how necessary it is, to have God continually in our sight.

*Rom. 8.* And this is that which made David reioyce, that God was with him, at his right hand to uphold him: which made him not to be afraid of death: and to the same end the Apostle saith, if God be on our side, who can be against us: This generall sight of God, and of Christ, is the onely thing which will stay a miserable conscience, and unconstant heart, against the feare of man: we see Ioseph was stayed by this, not to yeeld to his wicked Mistress, where hee said, how shall I do this great wickednesse and sinne against God.

We have need to set God, and Christ before us, and that will keepe us from falling into evils against God or against our Neighbour, and it will establish our hearts in goodnesse: againe it may be demanded why the Apostle joynes God, and Christ; is not the sight of God sufficient to stay our hearts? Now here may be 2 reasons given for it, in giving this charge, to joyne God, and Christ together, first because there is no fruit to us, in the sight of God alone, except the sight we have of God we have it in and through Christ, that except we know God, in Christ, our Saviour, the sight of God will never

ver assure thee unto obedience, for there is no sight of God, that will establish thy heart in obedience, except thou see God as the Father of Christ, that gave his sonne unto the death for our transgressions, and this sight makes us to love God, with all our hearts, and to preferre this God, before all the world, which causeth us, wee dare do nothing that shall offend him, for to please men.

Secondly the distinct consideration of these two, is of great force to further and provoke mans heart unto obedience: First in consideration of God, who is the judge of all the world, before whose face, all the world shall appeare, to receive according as they have done in their bodies, whether it be good or evill: the consideration of God, as my judge, as the Apostle calleth him, and Abraham calls him so likewise, this is a great stay to restraints men from sinne, when I do know that hee who is my judge is before mee, and hee sees me, and hee doth observe all my waies; and this if I do mind, is of mightie force, to keepe mee from sinning against him. *Rom. 3.*

Moreover if there be any safety from Gods judgments, it is by the mediation of Christ alone: Now seeing that God, and Christ, are perpetually joyned together in judgment, so that what the one approves, the other approves, therefore I must see God as my judge, and Christ as my mediator, as a meanes to keepe mee from sinne, and for both these reasons it is, that the Apostle joynes them together, God and Christ in this his charge, to let us see, wee have God, and Christ, for our enemies to convince us, and to condemne us in that great day, seeing in both their names we were charged, to keepe this commandment without spot, and thus we are taught the reasons, wherefore hee joyneth God, and

and Christ together in this great Charge.

Now we are to come to the particular consideration, of this Charge, first he laich God before us to be considered in this particular, that hee quicke neth all things, and secondly, he laich Christ before us, who before Pontius Pilate witnessed a good Confession, why this?

The reason of this, is, of great moment to be considered of us; for the ignorance of this one point, is the cause of many foolish pastors, and of many foolish Christians: for it is not the naked setting of God and of Christ before us, that wil serve the turne, to stay thy wicked heart from pollution; Vnlesse I set God before mee as hee is in Christ & as he is a patterne of doing good, shewing me how I shold walke, I say unlesse I thinke of them, & thus see them, the sight of them shal never do mee good, or be of force to stay my wicked heart from sinne, for wicked men beleewe there is a God, and so do the diuells also, and this workes as much in the diuells, as in many Christians: (doth the sight of God and of Christ, hinder men from prophanenesse, in this world, doth it either stay the heart of Preacher, or hearer, from sinning? it doth not;) the reason is, because they have onely a generall mooving, and notion of God, but they never, or seldom take notice of him, in his nature, and properties, as hee is layd before us, as a patterne, in whose footsteps we must walke, and therefore the Apostle laide God before Timothy in the particular consideration of him, as he quickeneth all things, & Christ as he witnessed a good confession before Pontius Pilate.

Touching the first, the spirit of God throughout the scriptures, when they speake of any matter concerning God, or his glory, Commonly hee sets downe a certaine description of God, that out of it, men may see him so,

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as to feare to do any thing that hee forbiddeth : Yet among all the gloriouse discriptions of God , there is none more glorious then this , which the Apostle hath here set downe in these 4 verses ; first that it is hee , that quickneth all things , secondly that hee is the onely Potentate , & king , of kings , & Lord , of Lords ; dwelling in that light which no man can attaine unto ; to whom be honour , and glorie everlasting , so hee sets downe a strait discription of the living God , because much is to be considered of God , to make all pastours and teachers , to be faithfull , and to stay sinfull man from corrupting Gods truth : it is not the knowledge of one particular concerning God ; nor yet of many , that will serve the turne ; but it must be a great and wonderfull knowledge of God , that will sanctify a prophane heart , to true obedience therefore Christ himselfe ascribeth eternall life , unto the knowledge of the true God , and *Joh. 17.* him whom God hath sent.

This is not the generall knowledge of God , which many have , & yet shall be damned , but it is such a knowledge , as will daunt the most vaine , & proud heart of man , and make it to stoupe under his hand : I say such a knowledge of God we must have , & such an apprehension of God , as will not make us to jest at it , but such a knowledge as may make us perpetually to tremble , and it should be our care to increase in this knowledge of God , and to learne to know him aright ; for it is not the knowledge of God simply , but the knowledge of God aright : that will make both Pastour , and Christians , to walke conscionably , and sincerely , whereas on the contrary wicked men through their Ignorance of God ; because God holdes his peace , and doth not presently execute Iudgment , therefore they thought that God did approve of their wickednesse , as if God tooke pleasure in sinne , as much as they ; we reade in the psalmes : the wicked saith in his heart that God hath forgotten , hee hideth

his face, he will not see it, and this makes them to scorne at them which reprove them, and all because the sight of God is hid from their eyes.

The cause of all loosenes of life, and wickednesse of heart, is cheifly this, that though we thinke wee know God, yet wee know him not as we shold, therefore let us every one labour to understand this, that God will have us to know him, as hee hath revealed in his word.

To come to speake of this knowledge more particularly, how God is set before us, to be considered in his working, in his power, and in his Omnipotency, but in this place hee is set before us, in his mightie power and the efficacie thereof, & Iesus Christ is here set before us for an example to us, who witnessed a good Confession, and this we must consider of God more particularly, for we may not consider God onely in his goodnesse, and mercy, & not in his power & justice: for that will make men make shipwracke of faith, & not to walke with an upright heart before God; when men looke onely to Gods mercy, and forget his power; indeed Gods mercy is the moste kindly motive, to make us to obey God, but it is not the onely motive, for the power of God must likewise be laid before our eyes: David was astonished when hee did see, what judgments God did execute upon men, & in the 1. Corinth. the Apostle tells us what it is, that made him a faithfull minister, knowing the terrour of the Lord to perswade men, he sets before himselfe, the horrible judgments that shall be inflicted upon unfaithfull ministers at the last day: and this made him to set himselfe, to draw men to God, by all the strength hee could, he considered not onely Gods goodnesse, but he likewise settis before himselfe the terrour of the Lord, so as he durst not dalley with Gods trueth, but he did labour to the utmost of his power, faithfully to dispense Gods truth.

Iesus Christ hee is set before us as a patterne, for Christ

Christ is not onely to be considered by us, as our Redeemer, or mediatour, for this doth but beguile foolish men, & causeth them to sinne more, but they should consider an other thing in Christ: to witt, that hee is not onely given for this, but also for a patterne, and unlesse wee serve God, after his example, his blood shal never ransome us.

These are the two things we are to marke, to set God before us, not onely in mercy, but also in his power, & we are to set Christ before us, not onely as a redeemer, but also as a patterne for us to follow his footsteps: concerning God, he makes choice of this, that hee quickneth all things: why this? (to be short,) Gods power is to be seene in many things, but especially Gods power shines in this, and hath the greatest force in it, to dannt the hearts of men more then any thing whatsoever when he sees God to be the authour of life to all things: so that no man lives but by him, if any man consider this, to wit, that they have no breath, nor life, nor mooving, but from God; and that it is not in the power of any king, or Potentate in the world, to give life but God alone, and thy life is in Gods hand to give it to thee, & to continew it, and to restore it, when it is taken from thee; this consideration, is of great moment to preserve us, not to offend this God, for the pleasure of any Potentate in the world, since all the world cannot give mee life, nor continue life, and when I am dead, and life is gone, none in heaven, or earth, can restore me to life, except God do it; why then should I not be carefull, that I offend not this God, nay farre be it from me, for to do it, for any flesh in the world: O let us be carefull that wee provoke not this good God to wrath, who hath given us life, that in his wrath, we provoke him not to take it from us againe: seeing that God onely gave it mee, to honour him: am I not bound to consecrate my life to him alone, & not to obey any creature to diso-



bey him, it was not my father, or mother, that gave mee life, but the Lord onely, who is the Lord onely, who is the Lord of life, hee hath put life into me, therefore neither for father, nor mother, should I give my life otherwise then for the honour of God: O but some may say, if I do so, & so, these men will take away my life from mee, have they power to doe it without God?

*Objection.*

*Lnc. 22.*

saith not Christ, feare not them which can kill the body, but rather feare him, which can cast both soule and body into hell fire, and he said againe, are not there two sparrows sold for a farthing and yet not one of them falls on the ground, without the providence of our heavenly father, how much better are yee then many sparrows: if a sparrow cannot fall to the ground, nor any man can take away the life of it, without Gods providence, than surely all the tirants of the world, cannot take away thy life, except the Lord suffer them: the Lord Iesus him selfe, giveth a sweet warning to his disciples, when hee saith to them, Rise, & let us go to Iudea againe, & his disciples said unto him, Master, the Iewes of late sought to stone thee, & goest thou then thither? they thought it an hard saying of Christ, that they should goe thither a gaine: but Iesus answered them & said, are there not 12. howers in the day? if any man walke in the day, he stumbleth not, because hee hath the light, & seeth the light of this world, but if a man walke in the night, hee stumbleth because there is no light in him. What means Christ by this, hee meanes by this to tell them, that as long as the day of mans life doth last, which hath a period sett, so long he goes without feare, as hee that walketh in the day, feares not, for the Lord is with him, but if they walke in the night, that is, if the time appointed of their life, be at an end, he must fall then, letting us thereby understand; that men may walke in their lawfull callings without feare: for all the world cannot make him stumble, if God give them not leave, as Christ said

*question*

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concerning Herod, tell that foxe, I must walke to day, & to morrow, untill the third day, which is appointed of God for mee: so that wee may see, that none can give us life but God, so in the last place, when wee are dead, none can restore our souls and bodies to life againe but God onely, & therefore wee must not consecrate our life to any but to God alone, these considerations are worthy to be laid up in our hearts.

Besides these considerations, of Gods quickning all things, it is an especiall ground of our faith, as it is written concerning Abraham, I have made thee a father of many nations before God, & hee beleeyed the word of God, even that God that quickneth the dead, and calleth those things which be not, as though they were, and this was that which made Abraham to walke stedfastly with God, because hee knew as the Apostle boasteth saying, I am perswaded that neither life, nor death, nor any other creature can separate mee, from the love of God: death is not able to keepe me under the power of it, for Christ by death hath overcome death, as the Apostle affirmeth, if the spirit of him which raised Christ from the dead, dwell in your mortall bodies, even hee that raised the Lord Iesus, shall likewise raise your mortall bodies by the same spirit: so that this is the ground of our faith, and hope, to wit, that God quickneth all things: and this made Abraham to be obedient, & ready to offer up his sonne Isaac, for hee knew, that (notwithstanding) God would not faile to make good what he had promised in the person of Isaac.

To conclude this point at this time, there be manifold considerations of this argument, to strengthen all, Pastours, especially in their calling, that they pervert not Gods word, for any mans pleasure in the world: for if I looke to their lives, that will oppresse mee, or if I shall looke to my owne life, I shall finde it to be a great terror, to keepe mee from displeasing God in my calling.

for any mans pleasure; first, if I consider their lives, they have it from God, and as their life is from God, so is all their working, power; that they cannot stirre a foote further then it pleaseth God: for God can cut off their daies in an instant: is it not then a vaine thing to feare man, whose breath is in his nostrils, it being so easy a matter for God to take away the life of all flesh, how dare I then sinne against God, to obey any man? Secondly, if I consider mine owne life, I have no cause to obey man, and to sinne against God, seeing none can take my life away, but God: and none can give it mee, but hee which gave it: therefore I should onely feare him, who gave mee life, and can take it from mee: and thus wee see, how the spirit of God, in this particular consideration of God, who quickneth all things; laies a strong ground to all Pastours, & Teachers, for to harken unto this Charge, that they violate not this commandment.

*The second  
Sermon.*

**O**F this great grave & weightie Conclusion (beloved in the Lord) wherewithall the Apostle ends his Doctrine, which concerns the ordering of the affaires of Gods house aright, according to the will of God: wee began to speake to you the last time, and wee did shew you the reason why the Apostle did ad this so weightie & grave Charge, and Commandement to Timothie; a man otherwise of excellent gifts, it was to let us see, that these things are not of humane invention, but of divine authoritie: they are things which are not to be dispenced withall, as men may dispence with the precepts of men; for they are the Commandements of the living God: otherwise the Apostle would never have charged Timothie, and in him all Pastours in such a manner, as in the sight of God, and of Christ Iesus, to keepe this Commandement without spot. Secondly hee will let us understand, by this charge, what difficultie Pastours shall have to continue faithfull in Gods house, for they have

have allwaies need perpetually, to have this Charge laid before them, and sounding in their eares, that the terrors of it, may keepe them in their Compassse, that they may practice this duetie which the Apostle hath charged them withall; because whatsoever Sathan, or this wicked world can do, to make Pastours to pervert the waies of God, and to walke in Gods howle otherwise then God hath Commanded: hee knowes that if the shepheard be smitten, the flock will be scattered, & that the corrupting of the Pastour will corrupt the flocke, therefore mainly doth hee set himselfe, against them that are Pastours, if hee cannot quench the gospell, yet that he may pervert the gospell: that it may not yeald wholesome food of salvation to Gods people.

First in the charge, we are to make the manner of propounding of it, it is commanded, & that a denunciation given with authority, it is not a request or an exhortation, but it is a strait injunction, binding the soule and conscience, to necessarie obedience. Secondly, wee declared unto you, by what authority hee commands this law, he doth it not by his owne, but hee chargeth him before God, that quickneth all things, and in the sight of Christ the Lord, hee laies the authority of God & of Christ before him: wherefore he did this, we have already shewed you, and why that Christ is ioyned with God in this Charge: because wee are to set before our eyes, our Iudge and our advocate, in this Charge. God is the iudge of the world, and hee will iudge the world, by Christ Iesus, the man; so that although wee be guiltie of sinne, in the sight of God, and that God for the same may justly damne us, yet there is hope of mercy in the mediation of Christ, who hath given himselfe to death for us, but in the transgression of this precept, the Spirit, will have Pastours to know, that they are not to looke unto Christ, as a mediatur, but to God as a iudge, & both God and Christ, shall be against him that neglecteth this precept:

cept: Yea, all faithlesse Pastours shall find, so farre as they neglect Gods service, so farre Gods wrath shall be kindled against them:

We began to speake of the properties which are by the Apostle added to God, and Christ, to make this attestation of greater force, and you heard that hee sets downe God by this, that hee quickneth all things, and the reason why (above all the properties of God,) he chooseth this onefast of God in the secōd place, as being of greatest weight, to inforce this exhortation, for the greatest weight, or force, or feare that wee can be in, is of our lives; this is the greatest feare, that man can put in our hearts, namely, to take away our liues from us: now that which armes us against this, is the knowledge of God, that hee hath all mens lives at his disposing, and that hee both gives life, and takes it away at his pleasure, and can restore us to life, when our lives are taken away from us, so that wee need not to be afraid of any creature, since we know this authority of taking away our lives, is onely in his hands, so as none can take them away, without his permission, and when they take it away, God can restore it againe: there is no feare of the losse of life, that should make a faithfull Pastour to pervert the waies of God.

Now wee are to speake of the particulars, that are here ascribed to Christ, which in order followeth next to be handled, and concerning him, the Apostle ads this, who witnessed a good confession, before Pontius Pilate. There are many things that may be said of God, to make the conscience to tremble before him; besides this that is here set downe, that hee quickneth all things: so there may be many things said of Christ besides this: that hee witnessed a good confession, under Pontius Pilate; onely the Apostle chooseth this, above all the rest, to set forth our obedience to this charge: the reason hee gives, because the cheife thing, that causeth & teacheth us

or Pastours to walke uprightly, is the example of the Prince of Pastours, Christ Iesus, who is the Lord, and head of all Pastours, and hee that makes us Pastours, as the Apostle shewes us, that hee is ascended up on high, and gave some to be Apostles, some Prophets some Pastours, and Teachers, hee is the Prince of our calling, and, the Pastour of all Pastours, to teach them, how to discharge the duty of their calling: therefore the Apostle sets Christ for the patterne: which he did in the time of the greatest danger, that ever he was in, the very day that he was condemned to die, even before a heathen judge, to teach us by his patience, what wee should do, that are Pastours, though wee be in danger of our lives; Nay though wee know, that our adversaries have power given them of God, to take away our lives from us, yet we should do like him, that is our Prince, which hath laid downe this foundation before us, he having witnessed a good confession in the presence of Pontius Pilate: and no terrour of the judge, nor cruelty of the adversary, nor feare of death, made him afraid to confesse Gods trueth, this example should wee set before our eyes all waies. And this being the generall, it should teach us this lesson, that Pastours that would know how to walke faithfully in Gods howse, must not be ignorant of the conversation of Christ the Lord: but they must looke upon his boldnes, & perseverance, & faithfullnesse to the end, & make him to be the onely patterne of their owne carriage in Gods howse: it is not enough for a Pastour to looke how this or that man behaves himselfe: but hee shall answer in the day of account, according as hee hath followed Christ, who is the onely rule of our behaviour, & according unto which his damnation shal rest, & be just: the Apostles them selves never durst presume to teach men to follow them absolutely, but they bad the saints to follow them, as they followed Christ, for Christ is the pattern of all rightousnesse, & true Christianity, according to  
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Eph. 4.

whose footsteps, wee must walke, if ever we thinke to talight with Christ in glory: this is the patterne which the Apostle Peter tells us, that Christ also suffered, the just for the unjust, leaving us an example, that we should follow his footsteps, what hee did in the worke of his ministrie, & in his life, & conversat.<sup>o</sup>, was do to teach us, how we shold walke either as Christians, in generall, or as dispencers, of the misteries of God: and this is the reason why Christ is set in the scriptures, before the Church of God, that they might perpetually, have their eye upon him, who is the author, and finisher of their faith: so as that hee did endure the crosse, & despise the shame, for the glorie that was set before him; so must we endure all the afflictions, that the world can lay upon us, and we must stand stedfast to Gods trueth, or else we may justly doubt, whether ever God will save us or no: so that Pastours must looke upon Christ, & learne of him, meekenes and lowlinesse of heart, & piety and the true service of God. This being the generall, wee will come more particularly to this, that the Apostle here sets downe, especially in confession, he sets downe Christes confession: there are two things upon which depends our salvation, the first, is the inward action of the heart, the second is, the outward action of the mouth, with the heart, man beleeveth to righteousnes, & with the mouth he confesseth to salvation.

Rom. 10.

Now the Apostle having to do with Pastours, not so much in regard of the inward disposition of their hearts, as of their outward patterne, therefore he speaks not a word of the inward disposition of the heart, but of outward faithfullnesse: and this is that which principally we are to looke into, namely, how Christ professed, & confessed, & witnessed this his confession, for these two are to be distinguished: there is confession, which is the matter, & there is witnessing, that is the fact, so that we are to consider his confession, & the witnessing of it: & the place where, that it was, even under Pont. Pilate, or before him, & so much

much the rather are wee to take this to heart, because wee have a sad saying, which Christ sets downe, not onely to Pastours, but to all Christians, where he saith, that hee which is ashamed of mee, before men, & denies mee before men, of him will I be ashamed, before my father, & deny him. but hee that confesseth mee before men, him will I confesse before my father in heaven; it is therefore a dangerous thing, to erre in this, seeing so heavy a sentence is given of them which confesse him not: this is the point which wee are to looke unto, it is not enough for Christians to glory, as many foolishly do, to wit of their faith, that they do beleeeve, and yet in the meane time although they professe God in word, yet they deny him in deeds, as Paule saith to Titus.

Now God will not have this: but he will have, as man beleeves with the heart, so he should confesse the truth with his mouth, if ever he thinke to be saved: the Apostles were not ashamed, no not in the very sight of the scribes, & Pharises, when they were accused, and forbidden to preach in Christs name: they said plainly to them, judge yee whether it be better to obey God, or man; the whole world could not silence them, when God Commanded the to speake, he wil never hold his peace, fro that which Christ had made him a witnesse unto: Now all Pastours are Christs witnesses, as Christ saith, hee hath chosen them to be witnesses to the gentiles, of that which they had heard & seene: Pastours are the witnesses of Christ, and are appointed to beare record of his trueth: & if they be silent in this, & the feare of death, or life, make the to shutt their lipps from speaking of Gods truth, this sentence shall meet them in the day of judgment: & the prince of Pastours, shall be their conviction, that they have not walked as became them: because they did not do as hee did: so this confession, is the thing that the Apostle laies before us, because feare many times makes men dissemble with the trueth of God, & the feare of death many times



makes men to pervert the trueth of God, & to keepe it  
 close when God requires it should be spoken: the sonne  
 of God is an example to us, who never did pervert  
 the truth, nor concealed it: for if every Christian be  
 bound to the Apostles commandement to give a  
 reason of his faith, to every one that shall aske it: how  
 much more is hee bound to this, that hee that teacheth  
 others, should owne, and maintaine this trueth, as occa-  
 sion is offerred: this is therefore the trueth, & the dutie  
 that especially wee must looke unto, we must confesse  
 the truth, & acknowledge the trueth, com what can come,  
 wee must not be ashamed of it. Secondly the Apostle  
 saith, that Christ witnessed a good confession, hee did  
 not onely confesse the trueth, but hee did likewise beare  
 witnesse unto the trueth, ratifying it by his testimony, &  
 which is more, hee ratified it at his death, and that is that,  
 the Apostle chiefly aimes at: for that which Christ con-  
 fessed before Pontius Pilate, hee ratified it, & confirmed  
 it by his death: hee confessed himselfe to be the sonne of  
 God, and hee ratified it by his death, & this is the maine  
 cause, why in Matthew & Luke, that they said unto him,  
 wee have found him perverting the Nation, & saying, he  
 is a King, and this is the Question that Pontius Pilate  
 mooved unto him, when hee said, art thou the King of the  
 Jewes? and Christ said unto him thou hast said it, this is  
 that confessiō which the Apost. aimes at, & it is set downe  
 fully in the 18. of Iohn, where fore to the intent that  
 wee may the better know the meaning of the place, let  
 us consider the words there sett downe, at the 33 verse,  
 then Pilate entred into the iudgmēt hall againe, & called Iesus,  
 and said unto him, art thou the King of the jewes, Iesus an-  
 swered him, saiest thou this thing of thy selfe, or did others tell  
 it thee of mee? Pilate answered am I a jew? thine owne Na-  
 tion, the cheife preists have delivered thee unto mee, what  
 hast thou done? Iesus answered him my Kingdome is  
 not of this world, if my Kingdome were of this world,  
 then



then would my servants fight that I should not be delivered to the jewes, but now, is not my Kingdome from hence: Pilate therefore said unto him, art thou a King, then *Iesus answered; thou saiest that I am a King, to this end was I borne, & for this cause came I into the world, that I should beare witness unto the truth: every one that is of the truth, heareth my words, and this is the confession, which Iesus witnessed before Pontius Pilate.*

First wee will consider the substance and matter of it, secondly wee will consider the circumstances of it, to wit the time, and condition, which Christ was in, when hee made this confession, the confession which hee witnessed hath these parts, first that hee was a King, secondly, that his Kingdome was not of this world, thirdly, that hee was borne, and came into the world to this end, to beare witness vnto the truth, and fourthly, every one of the truth, did heare his voice; these are the fower parts of his confession; it is not therefore without great cause, that the spirit of God, chargeth Pastours in the name of Christ before him, that witnessed this good confession before Pontius Pilate, for it serves not onely for example, but likewise for great instruction for us that are Pastours, to teach us what God requires at our hands, who witnessed a good confession, saith the Apostle, a better confession can none make, nay this daunts the hearts of feeble minded Pastours, they not darcie to shew forth their faithfullnesse to Christ, and this is the maine point, both in the confession of Christ, the Prince of Pastours, and of all that shall succeed him, to avouch the Lord Iesus Christ to be King: for the world is content of any thing else, that wee can say of Christ, they will allowe of his propheticall, or priestly office, but *How the* for him to rule and raigne, that they will not indure, *they world esteemes of* will not have him to be king.

*The potentes of the earth cannot endure that Christ should be the king of his church but they will have some of their traditions to be vsed in his worship.* It was no offence to Cesar that Christ was called a Prophet, or a Priest by office, but to call him selfe a King, that brought him to his death: Cesar could not endure it, so now a daies Kings and Princes will be content, that Christ to have Christ called by anyname, that can be given him besides this, but you must not say hee is a King, the King, of his Church: every Magistrate now will be King him- selfe of the Church, therefore the Papists call the Pope, the King of the Church, and those likewise that have shake off the Popes authority, yet themselves will be Lords in Gods house, and if Pastours will stand to maintain, that there is no other king in the Church but Christ alone, there is nothing vnder heaven, which will more endanger his life, then this; and yet this is the confession wee must stand vnto, vnder the paine of loosing eternall life, and this is that which Christ lost his life for: and for this wee must be willing, to lay downe our lives, rather then to suffer any to be the King of Saints, but Christ alone, and therefore it is, that the Apostle calls this a good confession.

*Objection.* But aman may aske me, why this is called a good confession, more then to have confessed Christ to be the onely high Priest, and Prophet of his Church: I answere that both these acknowledgments are good, for we must not acknowledge any more high Priests, to reconcile us to God, but Christ alone, and hee is the onely Prophet of his Church, whose voice must onely be heard: but why is this acknowledgment of him to be king, called to be a good confession above the rest.

*Ans.* Certainly there is great reason for this, and it is not without cause, that in the scriptures of God, this title is given to him, more then any other titles: all the kings of Israell, were but tipes of him, Salomon was but a shadow of him, therefore the scriptures tell us, that when the Iewes shall be gathered together, they shall submit to David their king, meaning Christ. The reason of it is, because

because in the Kingly office stands the crowne of his glory, I say it againe, that the crowne of his glorie stands in his Kingly office: how so? because God hath not given to any, in heaven, or earth, by which aman can be saved; but by the name of Iesus onely: Now which is more, the Apostle writing to the Ephesians in his first Chapter, speaking of the mightie power of God that raised him up from the dead, and set him at his owne right hand; in the heavenly places, far above all principallities and powers, and might, and dominion, and every name that is named, not onely in this world, but in the world to come, and hath put all things vnder his feet, and gave him to be head, over all things in the Church.

So the Apostle concludes the greatnesse of the sonne of God, by this, that God hath made him to be the head of the Church: who is the fullnesse of him that filleth all things: so that this exaltation of Christ to glorie, and the dignitie which Christ is exalted vnto, above all men, or angells, this is the cheife glory, and honour, of the sonne of God: wee shall speake somewhat more of this hereafter, how that all the other offices of Christ, they are but servile: Christ doth abase himselfe, to be the Prophet of his Church, and hee was not ashamed to take vpon him, to teach the law of God, to the people with his owne mouth: neither was hee ashamed, to take vpon him to be our Priest, to offer to God for sinnes of the world, in all these hee was abased; and suffered himselfe in a manner to be spoiled of his honour and glorie: but when hee comes to his Kingdome, which hee sheweth by his resurrection, and when hee hath prevailed against his enimies, and had subdued sinne, and Sathan, then hee stands triumphing in heaven, and there sits at the right-hand of God, and herein stands his dignitie: and it is a wonderfull thing that the world considers it not: those which were the former offices, to be Prophet or Priest in his Church, stands in the abasing and humiliation of the sonne

sonne of God : but in his kingly office stands his exaltation , this is his dignity and Royall prerogative : hee that medleth with it,medleth with the cheifest dignitie of Christ.

Furthermore as the former 2. offices of Christ are but servile functions, so the third by vertue of his exaltation, makes the other 2. both effectuell ; both his word , as Prophet, or of his sufferings as a Priest, depends vpon his Royall power, for except hee have power over all things, hee were not able to keepe us in his feare, nor present us into the favour of God , nor make it effectuell to salvation : for Sathan, and sinne and the world, would , prevaile against us : but Christ by his power is stronger then all, so as neither man , nor angell can make frustrate that which hee hath done for his Church : therefore hee is said to be declared , to be the sonne of God, by the resurrection from the dead : who was ever able to loose the sorrowes of death, but hee which is stronger then death ? Christ therefore by death, destroyed death, and him that had the power of death, the divell : and for this cause, Christ saith ( speaking of the vertue of his exaltation ) to wit, his Blessing, when to his owne hee saith , every one that thirsteth, should come vnto him, and hee would give them the waters of life , this hee spake of the spirit, because Christ was not yet glorified : for vntill hee was set in his Kingdome hee could not dispence his spirit to his disciples, as afterwards hee did : therefore when hee was to depart from his Disciples, hee gave them commandement, that they should not depart from Ierusalem, till hee had indued them with vertue from above, the world must be subdued to Christ, and therefore hee could not dispence that measure of the spirit, till after his ascension: then did hee send the Holy ghost downe vpon them, and indued them with all vertues, necessary to speake all languages, & constantly to preach the gospell , notwithstanding the opposition of men : so this was verified likewise

*John. 7.*

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wife in the prophesie of Micha, concerning the powring forth of the spirit upon all flesh: it shewes the great abundance of grace, that Christ should give his elect, hee being glorified, being made the head of the Church and was possessed with all power to give grace: so this worke of his Kingdome, is that which wee must take to heart, as being the ground of our comfort, to wit, that the King of Saints, as hee is called in the Revelation, hee is with us, hee it is that fighteth our battells against the dragon, and the whore: his might, and power onely prevayles; and the scripture telleth us, that if wee will fight, valiantly, Christ shall tread Satan vnder our feet: all our strength, stands in his strength; as the Apostle saith, hee was able to abound, and to want, and to do all things through Christ that strengthened him: elsewhere hee saith, with what power hee laboureth to convert men vnto God, by power from him, which worketh mightily in him, where he did acknowledge, that all the power he had, to doe any good in Gods howse, was even in Christ the sonne of God alone: therefore saith he, it is not I, but the grace of God that is in mee: seing then that all the vertue of a Preacher, and strenght of a Christian, and all the vertue of Christs mediation, & suffering, depends upon Christs Kingdome, and power; how much the more should we consider this with ioy, as the Cheife ground of our consolation, in all dangers, to vvit, that Christ the Lord, hath all povver given him in heaven, and in earth, to give eternall life to those, that the Father hath given vnto him, as hee saith of himselfe, the end of Gods giuing such great povver vnto Christ, is that hee may bring his Children vnto glorie, therefore is hee called the Prince of our salvation, and he saith, Christ being to bring many to glory, to consecrate the Prince of their salvation: vvell then, this point being of such high moment, it is not vvithout cause, that the Apostle in

1. Cor. 15.

Heb. 2.

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this

this case, calleth this confession of Christ, a good confession, which is nothing but his professing himselfe to be King.

And the reason of it, may likewise be this, because Christs propheticall, and Priestly office, are in two respects, more easily imbraced, then his kingly office: first in what respect they are more manifested, and more sensible, and more easie to be seene of the world, then his Kingly power, for hee was seene to teach on earth, and hee taught with authoritie, and not as the scribes, and Pharises did, and hee performed his Priestly office in the sight of all the world, the world heard him preach, and the world saw him die: these are not things of much secrecie, as this is: to wit, this man so base on earth: that now they should see him Crowned with honour and glory: there is great difference betweene the glory of his messengers here, and the glory of the servants, or messengers of earthly kings: for the one is wholly earthly, & the other is wholly spirituall, and heavenly, so that so farre as heaven differs from earth, so farre differs Christs Kingdome, from the Kingdoms of the earth: his Kingdome stands not in fleshly pompe, but it stands wholly in the spirit, and power of it.

So this brings us to the second point of his confession to wit, that his Kingdome was not of this world: the Jewes would have made Christ a King, but hee refused, & as hee was a King, so hee was constant to avouch the matter of his kingdome to be spirituall, and not carnall; why should we that are his ministers, make his glory, and his kingdome, a worldly kingdome: Doe we not thereby falsify Gods trueth? seeing our master refused all carnall and wordly authoritie: but onely the power of the spirit, & why should we seeke after a carnall glory and pompe, when the glory of the sonne of God, and his kingdome is not of this world: Certainly the lesse we are in the

in the world, and the lesse we are like to men in worldly honour: the more like we are to the sonne of God: if we be cloathed with grace, with Sanctification, and the trueth of God dwell in us plentifully, this should be our honour: and thus we see, how we are bound to place the kingdome of Christ in this, wherein it stands, certainly, all earthly power is: so farre from appertaining, to the kingdome of Christ: as that those that seeke it, walke not with an even foote, in the ministrie, neither doth he the part of a faithfull Minister: the Apostle hath a strange saying, and yet a true one, if our gospell be hid, it is hid in them that perish, vvhom the God of this world hath blinded: for we preach not our selves, but Christ Iesus the Lord: and our selves your servants, for Christs sake; and that the excellencie of the power, may be of God, and of Christ, that all the world may see, that the power of our Ministrie, is not from our selves, that we should force your consciences to submit vnto the sonne of God: for our Ministrie is wholly spirituall, as the Apostle tels us, that all the weapons of our warfare, are from God in heaven: they are not carnall, but mightie through God: it is God that makes the gospell powerfull, and that makes the labours of mortall men powerfull to subdue men to obedience. Thus to be brieft, the second point of Christs confession is to disclame his kingdome, from being a worldly kingdome: therefore vve should Disclame all worldly pompe, and not compare Christ, to any worldly pettie king, for it is wholly spirituall, as the Lord saith to his peoples, to comfort them against the Egyptians: hee saith, the Egyptians are flesh, and not spirit, as if hee would say, they are but flesh, and therefore they can doe nothing, against the spirit.

1. Cor. 4.

1. Cor. 10.

The 3. point of his confession was this, that hee came into the world, and was borne to this end, to beare



witnesse of the trueth : wherefore this is to teach Pastours, to follow his footsteps, and to know what is our calling : wherefore the Lord hath sent us into this world : which was to beare witnesse of the trueth : God hath not sent us into this world, to beare witnesse vnto a lye, nor to iustifie any falshood, but to maintaine the trueth vntill death : as Christ avouched this to be his office, and hee did accordingly, so should we that are Pastours acknowledge this to be our office : not to iustify mens lies, but to beare witnesse and record to Gods trueth : so we see this affords great instruction for us, to shew us wherein our felicitie stands, especially in witnessing him to be our King, and his Kingdome not to be of this world, thus the penitent theefe did beleeve, that hee was a King : and that his Kingdome was not of this world : therefore he besought him, to remember him, when hee came in his Kingdome : and that we are sent of God, to beare witnesse vnto his truth, and for this we are to lay downe our lives : it is a wofull thing to find falshood in him that witnesseth the trueth : the Apostle Iohn, hath a comfortable saying of himselfe, in the end of his gospell, these things are written, that ye may beleeve : these things we witnesse, and these things we know are true : O would to God, Pastours would speake of nothing to Gods people, but that they know to be Gods will, and not to teach mens foolish fancies, but Gods truth onely : for that will make us free, as Christ saith in the 17. of Iohn, if you abide in my word, the trueth shall make you free : so that our freedome in Gods sight, proceeds from his trueth, and he which teacheth falshood, cannot keepe himselfe from bondage, doe what he can.

John. 17.

The last point of this confession, is this, who so ever is of the trueth, heares my voice, this might have bin thought, a very proud word of Christ at that time : for hee tells Pilate to his face, that he had no part in the trueth :



truth : what meanes hee by the truth ? certainly the word of God which is the immortall seed, to beget men to be the sonnes of God, this is that Christ calls the children of wisdom, saying, wisdom is justified of her children : this then is the 4. part of Christs confession, which he doth boldly witness, even before the judge, who had power to take his life from him : even to tell him to his face, that he had no part in the truth, because he hearkened not to his voice : thus you see the substance of Christs confession.

Let us now see if it concernes not us, in every point, & that as being ministers, to follow his example : there are many things that we are to confesse : but the substance of it is this which Christ confessed : which, we must keepe, and observe, to the losse of our lives & where in stands the faithfullnesse of a Pastour, according to the example of Christ ? when no feare to loose our lives, will make us to conceale, or to deny any part of Gods truth, but we will witness it freely, & faithfully.

And if this were amonge us at this day, there would not be found such corrupting of his truth, in the howse of God, as there now is : there would not be such vaine Inventions of men in the howse of God, as there is : Pastours, durst not deny his truth as they do, if they made conscience of this charge.

To be short, I will ad one word more, & so end, that is from the circumstance of the place, where he did make this confession : and that was under Pontius Pilate, even when hee was arraigned and accused, and the sentence of death, was ready to be pronounced against him : so as there was no escaping for him ; yet the feare of the Iudge never terrified him. nor kept him from witnessing, that hee was the sonne of God : this is that the Apostle will have us to consider : it is an easy matter for a Pastour, that hath libertie as I

have now, to speake freely unto a people which have no power over my life; but when a Pastour must answere for it, before Kings, & is in danger of his life, then to stand to it, there is the triall of a faithfull Pastour: a faithfull Pastour must do this, although it were before Pont. Pil., a faithfull Pastour must do this: he must not shrink for the terrours of the flesh: but we must openly beare witnesse to the trueth of God: so the circumstance of the danger of the place where Christ did this, is that, wee are to lay before us, how many are there of us, that although wee have preached the trueth of Christ: Yet if it come to this, that either we must change our minds, or loose our livings: how many are there, that basely falsifie the trueth of God, because they will not loose the favour of the King, or of some great men, yea they will rather falsifie the trueth of God for ever: how many such are there to be found in this age, that contrary to their knowledge, & conscience, do beare witnesse to falshood and lyes, only to uphold them in their livings, and in the favour of men.

Let these men thinke of that sentence, the Apostle doeth speake of, where he saith; you have not resisted unto blood: where the Apostle accounts it a base thing in a Christian, that will deny the trueth when or before it come unto blood.

I say it were a happie thing, if professours, nay if Pastours, would stand unto the trueth till it come unto blood, that other allurements, did not draw them from the trueth: the contrary hereof, doth declare, how few faithfull Pastours God hath in his church: and thus much for the circumstance of the place, and of the danger that Christ was in; when he made this good confession, under Pontius Pilate.

Let us make use of all: here we see, that of all whatsoever is written, or spoken in the gospel, concerning Christ the Pastour; that above all we should lay this confession

cession of Christ before our eyes, for the carriage of Christ, before Pontius Pilate, is a lively patterne, for all ministers to follow: and it is set downe, not onely to let us see, the manner of our redemption, but it is likewise, to teach Pastours to know their duetie. and to teach them, how to walke in Gods house, to maintaine his truth, when God shall call them to suffer: the not consideration of this, makes many Pastours, and Christians, carelesse of their duety, because they looke not upon Christ for their patterne. the Lord of his mercie, give Pastours grace, that they may follow him: as in all things, so in this constancie, of maintainirg his truth, Amen.

vers. 14.

*The third  
Sermon.*

*That thou keepe this commandment without spot unrebukable  
untill the appearing of our Lord Iesus Christ.*

**I**N this comandement & charge givē by the Apostle to Timothy, we have heard already in what a waightie manner he imposeth this duety upon all that are Pastours & teachers unto the worlds end, It is a charge from the mouth of the Apostle, and a charge in the sight of God & of God considered in his omnipotency: in that hee quickneth all things and it is before Iesus Christ to be considered of us as, a patterne for us to follow in his witnessing a good confession before Pontius Pilate.

Now it followeth that wee should speak of those things wherewithall Pastours stand charged, what the matter is which is of this high moment which the Apostle doth lay with such authoritye upon all Pastours & teachers, & this is layd downe in this verse in these words, that thou keepe this commandemēt without spott unrebukeable untill the appearing of our Lord Iesus Christ, this is the matter, the keeping of this commandement, and the kee-

the keeping of it without spott unreckeable , and continuing this till Christ appeare againe.

Now to encourage all pastors and teachers in the performance of this duety which must last til Christes appearing againe , he settis us downe the assurance of his comming againe in the next verse , to keepe us that we doe not faint under the difficulties that we shall find in keeping this commandement : untill Christes second coming, which in his due time he will accomplish , God hath reserved this time in his owne hands , and in his owne time hee will shew it : Now that we may be assured that God will performe this , he settis downe a glorious description of this God, that wee may see in God wonderfull and undoubted reasons that God will in his time shewe the Lord Iesus againe.

This description of God is one of the most magnificent descriptions that is sett downe of God in all the scriptures, to let us see what need wee have to take to heart this precept.

First he settis downe God that he is the most blessed one, which in his time will shew that hee is the blessed.

Secondly that he is the onely potentate, and this he illustrateth by more particular demonstrations, in this that he is the King of Kings, and Lord of Lords , his blessednesse is further expounded in these particulars, 1. that he hath onely immortality, 2. that hee is inaccessible dwelling in that light which no man hath scene nor can see. This description he concludes with ascribing to God two things, honour, and power everlasting, thus wee see how the Apostle in most divine manner & high stile, doth still propound this charge to all those that are ministers of his word, that all the world may see the necessity that lyeth upon Pastours & teachers to doe their duety, seeing they are so straitly charged before this God of might, majestie, and blessednes, to whom belongs all power and glorie , so that wee must not dallye in this point

point of keeping this commandement here charged upon us, therefore it stands us upon under no lesse payne then the wrath of God, to keepe this charge against all the world that shall oppose it.

Now let us come to the words in particular, the first thing that all Pastours are Charged with all, is the keeping of these commandents; and that is not onely charged upon them, but the keeping it without spot, and unrebukeable, the time how long they must keepe it, is set downe, till the appearing of the Lord Iesus; So we have 3. things in this precept, which the Apostle lays upon all Ministers, to be considered by us. First wee must consider what is the matter we must keepe without spot, unrebukeable, and that untill the appearing againe of Christ.

The matter is, this commandement: What means the Apostle by this commandement? by this, he means all the duties that he hath in this Epistle charged upon all Pastours and Teachers, this he calls a commandement, to let us see and understand, that the office of Pastours so described as we have heard, is this strait commandement of the liveing God, and it is the Law of God himselfe that is laid upon us to keepe.

Now he calls it a commandement, that we might understand what is the thing that we must obey and practise [and it is a great encouragement for us to doe this, since it is the charge of the liveing God, and the precepts which Pastours must lay to heart, that these are the things which God hath commanded. Therefore those which make no conscience to transgresse this charge, but they will make all the order of Gods howse to be indifferent, and will make all the precepts of this Epistle to be alterable and changeable, as some cursed divines have written to prove that this commandement of God may be changed, whereas we see, the Apostle doth charge us in the sight of God and of Christ, to keepe this commandement

dement of God without spot, and that till Christ come. Again is then this a changeable commandment? can any power of flesh or blood alter or change this, when we are charged under paine of damnation to keepe this as inviolable, and unchangeable an ordinance? I say the curse of God must light upon him that takes upon him, to alter any of these ordinances, seeing in so streit a maner we are charged and commanded to hould them.

Well then, these things are commandements. I marke this for another end, and not onely to shew that these things are not indifferēt things for men to doe, or to leave undone; but this doth likewise let us see, that these are of the nature of such things which are absolutely necessary, and therefore are not onely counsell as the Papists speake, when they make distinctions betwixt precepts and counsels, and they make these things not necessary, but voluntary.

And in nothing under the Tunne hath the Church of Rome gone more against Gods ordinances, and commandements then in this, yea they have wholly troden this precept under their fette, which here the Apostle commands them to keepe so straitly, that neither the function it self may be abolished, nor any particulars of them may be neglected of any Bishop, nor the duty he should performe in preaching or in Governing, but long since all is changed among them, and a new fashion is set up in the ording of Gods house, which God never commanded.

Wee have the more need to looke unto our selves in this, seeing there is no precept of God which hath bene more adulterated and violated then this precept of the Apostle, yea not onely in popery is this so, but this violation of it remaines in the reformed Churches themselves, our duty is therefore in this respect to looke to our selves, and see how short we come of performing this commandement, and how we shall answer in the day of Iudgment for our abuse thereof.

Next

Next, observe upon whom this charge is laid, it is laid, upon Timothy, and in his person upon all Pastours, by which we may see who are cheifely to keepethis order in Gods house, which are the Pastours in Gods house, most and Cheifely here charged on us, it is not on the Magistrate so much laid to keepe, at it is charged on us, & judgmets shall light upon us if wee keep not this charge, we are they that are commanded of God to looke to this, the ordering of Gods house is not so much committed to any as to us, therefore we must looke to it; Let the world rage as they will against pastours, yet they may not neglect to keepe this.

If the Apostle had not knowne that this was a difficult thing to practice, and that there would be mighty opposition against it, he would not have laid the necessity of doing it, with such waightry charge as hee hath done, but he knew that the world would not endure to worship God as they are here commanded, therefore hee had great care to back this commandment with the waightryer authority of the living God, now we see who it is that is cheifely charged for the ordering of Gods house, namely his ministers. It is a wofull thing, and the Lord in mercy forgive this iniquity, for now every mann wil have a law for Pastours and Teachers, hee must not preach but as they will, neither must he administer the sacraments, but as they please, whereas the Lord of Lords hath commanded to keepe his ordinaunces pure, and therefore it is a great arrogancy against God and his ordinaunces, for men to lay any law upon Gods ministers, how they should order Gods house, nay happy were the church of God, if Pastours were not thus led away, that those which are spoynted over the church of God to direct it, that they themselvs are led away by others, by which means religion is come to ruine, let them



which usurpe this authority, take example by Ahaz & Vzziah the King, who for usurping the Priests office and presuming to offer incense, was stricken with Leprosy, & so remained all his dayes, the other for presuming to make a more costly altar.

By this we may see how dangerous it is to meddle with the holy things of God without a calling, which is set apart for those God hath ordained for that end, we are said in the scriptures to be those that are set over you to rule you, and admonish and instruct you, and you are commanded to obey us; why is this? but to shew you that we are the men which God hath given the authority and power unto, to order the affayres of his house in his worship.

To come more particularly to speake of this keeping of it. Keeping is our duty; wherefore then doth the Apostle use these words, that thou keepe this commandement? he knew Satan would steale it away if he could pervert the Pastours by the glittering shews of honours, and earthly preferment, and so Satan by men of corrupt mindes hath usurped this holy order; against this, all Gods Servants must stand courageously, and Pastours must keepe it, and hould it fast. A Pastour cannot be more unfaithfull in any thing then in this, to suffer the power that God hath put into his hands to be taken from him, in this he is as unfaithfull to God as he can be in any thing, the Preists of old were not ashamed to oppose themselves to Kings, telling them plainly to their faces, that it belonged not to them but unto the Priests to doe this and that; so it becometh Ministers well, to say to any Magistrate under heaven, that the ordering of Gods house, the affaires belonging to his true worship is not in them to prescribe any other manner then the Lord Iesus Christ hath by his Apostles prescribed; It is the Magistrates duty to order the common wealth, and the affayres of policy, but for Magistrates to take this authority from

from Ministers which Christ hath given them, and so to betray the Church of God, and deprive them of their lawfull power which Christ hath committed into their hands, is an high dishonour to God, and a vyolating of this grand charge which the Apostle hath so straitly commanded.

That this superstitious Church of Rome and the Idolatrous tricks in these points of their Religion, there is more duty observed, then among Christians, for among them none of their Magistrates meddle with the Ministers Authority, but in humility they submit to the order of their lawes to them which are their teachers, whereas none are so undutifull unto God, as Christians are in the reformed Church, for there the Magistrate usurpes the place of Pastours, and this is the cause why that amongst the Magistrats that are at this day, that God treads them, and their authority under foote, and gives them over unto so many Iudgments, all because neither God nor his servants can have that respect or honour among Christians, as the servants of Satan have amongst Infidels.

Let us marke it then, we are commanded to keepe this precept, and not to suffer it to be taken from his Church. This keeping hath many parts.

Many ment hinke it well kept if they keepe it where it is written, and this they both should and ought to doe, that is, they must see that the Word of God perissh not, but that it may remaine as a perpetuall lawe to binde the conscience of the saincts unto the worlds end: but this is not enoug honely to keep it in print in a booke, but we must have it in possessiō, as Iohn is commaunded in the Revelation, having a little booke given him, he is commaunded to eate it, they must lay it up within them in their hearts, so that the teachers of Gods Word should be well instructed in those doctrines which God hath charged him withall, to keepe till the end of the

world; This is that which Christ requires himself of every Christian, that they keep his word, it is not enough to lay the Bible besides thee in the house that will serve the turn, but he will have thee to read in it, and to meditate in it day and night, and to keep it in thy minde, as the Apostles of Christ are said, *to lay up Christs words in their hearts, and God opened the hearts of Lydia that she gave heed to the things, that Paul spake.*

This is the keeping of his commaundements, whenas they do not onely keep them in writings, but in their hearts, and have knowledge to doe them, and he commands us by keeping them to practise them, so all Pastours are bound to practise them continually, and to performe whatsoever precepts concerne their duty which the Apostle hath set down in this epistle, if they look that God shall approve of them in the day of their great accompt.

And not this onely is to be meant by the Apostle, but more also, that we must not suffer this commaundement to be changed or altered, or to perish or decay, but we must hold it in perpetual use in the house of God, and if it be fallen, Pastours must raise it up, if it be corrupted, Pastours must reform it, if it be chaunged, 1. Cor. 11. Pastours must bring it to the annient institution, as Paul did in Corinth, where hee found the celebration of the Lords supper corrupted amongst them, hee reduced it to the first institution by Christ, to reform them to the right practise of that duty which they had corrupted: so likewise in manie other churches where the truth of doctrine concerning justification was corrupted, the Apostle in his epistle to the Romans, to the Ephesians, Colossians, Philippians, Gallatians, reforming the miserable abuses wherewith Gods worship was profaned, in which he reformed the errors, as doth appear in these epistles, to enforce their wicked hearts to bow to Gods ordinance, for, *the priests lips shal preserve knowledge*

*ledge, and they shal ask the law at his mouth:* But alas now adayes minilters must take the lawe from other mens mouths, and they must doe nothing but as other men direct them, whereas it is his part to instruct all by the law of God, as wee have shewed what a strait charge God hath layd on his messengers which they must not be ignorant of, hee must keep this commandement that it be not altered nor corrupted, I tell you that these alterations will bringe the fierce wrath of God on us, we protest before God we desire to walk in the truth of God, and wee have shewed the truth, and if ye will not suffer yourselves to obey this truth wee have taught you, your bloud be upon your own heads, for unto alterations wee will never consent, and if God assist us, while we breath, I will yeald to doe no otherwise then is here commanded, the minilters they must keep this, and preserve this, and not suffer it to be altered or changed for anie mans pleasure in the world, the keeping of this is the maine part of the Pastours office, as he will avoyd the wrath of God and of Christ at his appearing.

Now let us consider the manner how they must be kept; and here wee may take notice of a nother misery in our time, which is, preaching is kept, the Sacraments are kept, & the ministry is kept, but whether these be kept without spot or rebuke judge ye, first consider the meaning of the words, there be manie which doe putt no difference between these two words; but onely this, that the first word *spot* signifies a lesser slip in the duty of the ministry, and the second word *unrebu-kable* signifies greater offences in the duty of the ministry, some reason there is for this distinction, for there are some things as spots, which are not worthy to be reprov'd, but that which is worthy reproofe is a palpable sinne: but the true distinction of these words is this, according to the new Testament, there is a twofold thing  
to be

to be observed by Pastours in the worke of the ministry, the first is *without spot* which argues his inward sincerity in his judgment, minde and understanding; and *unrebnkeable* is in respect of his outward practise before the world, and these two words we may either referre to the person that is commanded these duties, or to the commandement itself, which they stand bound to keepe, either to the commandement, that hee keep it without spot, or that he keep himself without reproofe, both these stand with the truth of the Scriptures, elsewhere we must keep the practise of this commandement without spott or rebuke, and we must keep our selves without rebuke, that the word of God be not evill spokē of by our iniquities, and that we suffer nothing to be added or taken away from the blessed ordinances of God, for every addition of man to Gods ordinance is a blot, every device of man is a fleshly spott, it pollutes and defiles the things that are holy, and the teaching of them by profane pastours doth pollute the holy commandement of God, yea to suffer them to be dispenced profanely in a profane manner, or in an unlawfull forme, contrary to the pattern which the Apostles have sett before us is miserable profanesse.

Besides as men should keep the word and ordinances of God pure and unpolluted in the sight of God: so he must keep this charge himself in his own person in an unspotted manner, and certainly this is principally to be referred to the persons, for a man cannot spot himself, but he must defile the worke hee hath in hand, if hee deserve rebuke himself, then hee brings rebuke thereby upon his office; It is a ministers going out of the waye, and yelding to mens traditions, which brings pollutions upon Gods ordinances; If ministers would stand fast, and not dispencc otherwise then they are commaunded, it is moste certaine Gods worship should never be so polluted, there never came pollution into Gods house,  
but

but it came in by those that had the charge of Gods house, all the blotting of Gods ordinaunces came in by those that had the power to dispence them.

¶ But marke, in them two things are to be looked unto, first they must be without spot, secondly they must be without rebuke, to be without spot, I take it (as before) to be meant, of an undefiled conscience, judgment & affections, by yealding unto anie devices of men, so that if he suffer his judgment to be defiled, or his affections to be polluted, or suffer anie evill thing to take place besides or contrary to this commandement, hee is a polluted persō before God, therefore he must keep himself unpolluted, & then his practise will be unpolluted, for it is true as Christ tells us in the Gospell, *that out of the abundance of the heart the mouth speaketh*, & so the hād practiseth; out of an evill heart come evill practises, so that if a Pastour his heart be kept pure & spotlesse, he will embrace nothing but the trueth of God, hee will suffer nothing to defile Gods ordinaunces, but he will be sure to keep them pure & unpolluted: whereas on the contrary if the hearts of scismaticks & heretiques were seen, & the hearts of all that corrupt Gods trueth, if wee had spirituall eies we might discern the corrupters of the trueth of God, there is no sound cleaneesse in them who mainteine idle toyes, and sett them down in place of solid substanciall truths of Gods worship, in such mens hearts is nothing but a stinking idoll of corruption.

Secondly as a Pastour must not onely keepe himself pure within, so must he not suffer his affections to be taynted without, but that hee keepe them pure in his own integrity, so that he keepe himself unrebukable, and this will follow on the former, for so long as he remains without spott, so long the world cannot finde fault with his practise, they may bark at his practise, they may backbite him, and say of him as they did of Christ, that hee had a divell, but in truth to lay ought to his

charge they cannot ; for it is most certayne that a pure practise flowes from a pure hearte, that there can be no just cause of reproach against him which keeps himself within the compasse of Gods truth , we know how against Christ they hired witnesses to get matter to charge him with , when in truth they could finde nothing against him, yea the same Scribes and Pharises when they sent for the Apostles, and caused them to be scourged , yet they could finde nothing to lay to their charge , to punish them, because they did keep themselves pure, and kept this commaundement without spott, so they were punished not for anie vice, nay they themselves were constrained to confesse, that they had nothing to taxe them with ; and that they had nothing to accuse Christ, yet they said, *if we suffer this man to live the whole world will follow after him* ; So at this day there be many that punish Gods servants, not for anie fault they can finde in their ministery, but because their owne authority & policy would be taken from them, if they suffer Gods truth to be spoken plainly. To goe forward, we see ministers must doe nothing which may give just occasion to the world, to blame them, because he is charged before God that hee keep this commaundement without spott. But why doth the Apostle this? since (as I have said) hee must walke, more holy then Christ if it were possible, that they should not be evill spoken of , and Christ tells his Apostles *that all shall speake evill of them for his sake* , and this Pastours must expect to finde of men , not for that hee handles the Word of God deceitfully , but because hee teacheth the truth in sincerity in the evidence of the spirit to the consciences of all men in the sight of God . as the Apostle avoucheth concerning himself , that hee had preached the truth in the evidence, of the truth , and in the spirit of God, to their consciences , so that if their consciences were examined before God, they durst not but saye hee is faithfull ; therefore



fore the Apostle saith, if the Gospell be hid, it is hid to them that are lost, and shall perish, so that the wicked themselves, as Peter tells us, shall be compelled to justify them in the daie of their visitation, they that rayle upon them now, shall be forced to justify them, these then bee the two things which the Spirit of God will have Pastours to looke unto, that they keep this commaundement, without spott or rebuke. Out of this wee may see and discern, what the estate of Gods church is this day, there is no church under the sunne but is guilty of one of these two miseries, the one is this, that Pastours cannot be suffered to perform this, or else that Pastours have suffered themselves to be corrupted to doe the contrarie, either their hands are shortened that they have no liberty, that though they would never so faine practise Gods commaundements, yet they cannot get liberty to doe it, or if they have liberty to doe something, yet not all things: he may doe a part, yet not the whole truth of God, this is one of the miseries which lyes upon the Church of God this daye; I will not enter into judgment whether the faulte be in the Pastours, or in the people, but this I am sure, if there were more courage in Pastours for Gods truth then there is, it were well, wee will leave them to answer for themselves, which are guiltye of it.

The second impiety is this, that Pastours for the pleasure of men have corrupted the ordinaunces of God manie waies, even in the reformed churches, which they have taken frō the church of Rome, see what corruptio now there is in Gods house in manie places, see if such be chosen for Bishops as the Apostle hath here described in this epistle, come to the administration of the Sacraments, and then unto the preachers of the word, is anie thing more corrupted than they are? is anie thing left of publique prayers and preaching or of administration of the Sacraments according to Gods appointment? is

that order of government practised among them as the Apostle hath here layd down for the churches practise? Let them looke to this epistle, and judge themselves according to the rules here sett down, and doe not say because it is like the best church, therefore it is the best church; No, if it be not according to this commaundement it is accursed, I need not speake of this, for it is too palpable and abhominable. In manie churches there is all corrupted, they will have mens inventions, they are not content with Gods ordinaunces, but they will have them to be mingled with human inventions, or with the devises of that cursed church of Rome; this is no small cause of Gods anger, and of his fierce wrath, to see this charge thus to be troden under foot by Pastours, who have so little studied this portion of scripture: they learn all things which others should practise, and learn nothing which themselves should practise and learne,

We all know this, that a phisitian that studies naturall phisick for the good of mens bodies, that it is a dangerous thing if he shall proffer anie phisick to the patient, except those things that are of use, and with such mixtures which are profitable for the sick; because a little thing amisse may kill the patient: and doe we thinke that there is such danger in naturall helps for the preserving of our naturall life, and is there not much more danger in corrupting of the spirituall medicine, which should keep us in the life of God that it be not extinguished? what a wofull change is it to corrupt the word and Sacraments, so that there is nothing but the very poysoning of the word and Sacraments, it is nothing else but poysoning the ordinaunces of God. The Apostle lets us see this plainly, that the force of saving grace is taken from Gods ordinaunces whe they are done otherwise than he commanded. In the 1 Cor: 1. The Apostle sheweth the reason why he will not preach the Gospell in the  
intending

intifcing words of mans wisdom, left (saith he) I should make the crosse of Christ of none effect; & is it not a strange thing that the preaching of the word in the intifcing words of mans wisdom or eloquence should take away the force of Christ cruified from saving of our soules? and yet the Apostle saith it doth so.

In the 1. Corinthians 11. 20. *When ye come together therefore into one place this is not to eat the Lords body, or Lords supper*, the abuse in eating the Lords supper made that it could not serve as Gods ordinance to comfort the conscience, thus we may see the saving force of Gods ordinance are taken away, when they are polluted by human authority and vain inventions.

To goe further you see how purely and without spot God will have his ordinancees to be kept, he will not have men to deale with them, but that they must be kept intire and pure, but how longe must they be so kept? *untill the appearing of our Lord Iesus Christ*, what an important charge may this seeme to bee unto Timothy? This lettus see two things in the duty that God hath charged on all Pastours, first that in this charge all Ministers are charged with it, and that this is not a commaundement to Timothy onely in his time, but for all that shall follow in the ministry unto the end of the world, till Christe appeare again.

Secondly let us see another thing, namely, how this must be done, every Minister must keepe it pure, and pure he must deliver it into the hands of them which shall succeed him, that is, he must keep it sincere, as the Apostle tells Timothy in his second Epistle, *deliver that thou hast received unto faithfull men, that they may deliver it to others*, there must be a delivering of it from hand to hand as the Apostle taught Timothy, so should he teach other Ministers, that they should so preach and administer the sacraments, as they might be examples unto

them that should come after them to doe the like, and this Timothy is said to doe this, till Christs appearing when he doth it all his owne time.

Oh what a fearfull thing is it when Pastours are not carefull to leave the ordinaunces of God and of Christ, and the purity of them to those that follow after them, they know not what they must answere, for who are examples of the contrary, oh with trembling remember the history of Ieroboam the King of Israell, who was the first that caused the Iewes to separate from the Temple of Salomon, and he is branded with this note, *Ieroboam that made Israell to sinne*, he was the first occasion of it, and he is charged above all, for corrupting the Worship of God: The like we read before of Gideon Iudges 8. who thinking to adorn an ornament God had commaunded his Preists to weare, but it was abomination unto the Lord, and it was the utter destructiō of him and his house, for which the Lord recordeth all Israell went a whooring after it.

If those men were so noted that have caused the Church to erre from Gods law, and not imbrace his order he hath set down, but in the place of it to receive idle ceremonies, certainly they shall know, that God takes this to remembrance and more to his heart then they doe dream of, yea they shall see that of all men they are lyable to the greatest judgment in the sight of God, their own devices shall aggravate their judgment for corrupting the Church of God, therefore faithfull Pastours must have a double care in their own persons and of others committed to their charge, that they keep it without spott, and that they deliver it to others without spott.

Again we doe here see that these ordinaunces are not to be changed so long as the worlde endures, the Apostle to the Hebrews comparing the law with the Gospell, and the dispensation of the Gospell to the dispensation

tion under the law, he calls them both Kingdoms, because they were in his church where his Kingdom is; now saith the Apostle this word *once more* signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain, where the Apostle shews that the dispensation under the law was not to continue; but (saith he) *We receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly feare*, so that these ordinaunces of his Kingdom under the Gospell they cannot be shaken, except thou wilt shake thyself out of Gods Kingdom; This Kingdom must remain constant till the end of the world, so that it is a fearfull matter when men keep not this in their time, since it must not be chaunged till the worlds end, yet there is scarce anie degree of men in the ministry that doth not pervert this.

What a fearfull and daungerous matter is it to us, that we cannot keep it for so short a time? and if the Kingdom of God had stood and his ordinaunces accordinge to his truth, here prescribed, there had never been another ministry nor an other government, or other doctrine then this here commaunded, if Gods will were observed, and Pastours had been faithfull, they would never have corrupted Gods ordinaunces and worship as they have done, This Epistle is the onely form that God allows, and by which ministers shalbe examined, for men needs not to doubt how the Church may be reformed and set in right order, if the fear of God did possesse their hearts to looke unto this Epistle, but when this is not looked unto, nor regarded, but what will please men, and what is the custom of these times, this makes that Gods house is pestered with vanities, and still remains defiled, and if Pastours would bend their studies to learn this Epistle, it would shew them their folly, and therefore all which labour to avoyd

Gods fierce wrath in this age, and love the salvation of their souls in obeying God according to his ordinances, let them read and understand this Epistle, for this will teach them the truth of God, how his Church should be ordered and governed.

One lesson more I will ad, and withall will make an end, This commaundement you see is to be kept till the worlds end, let us gather this lesson from it. Hath God charged his Church to doe this, and will he not have his Church to practise it? let the devill and Antichrist rage as they will, and rage against his servants, yet the Lord will keep them, and this commaundement shalbe kept till Christs coming again in despite of them, though not in the most part of the world, yet in some obscure places he will have his own witnesses to stand for him, to convince the world of error, the reason of it is this, God gives no commaundement to his church that he will have kept to the worlds end, but it must stand as long as the time that he hath appointed it, so that all the power of darknes shall not roote it out of the world, although they may banish it in manie countries, but out of the world they shall never banish it, but there shalbe one or other that shall stand for the truth.

This we may see hath been accomplished, as we finde in historyes, although manie of their testimonies are suppressed, yet in all ages God hath had sundry who have mainteyned the truth, so that there shalbe a Church of God in which the purity of his worship shalbe mainteyned, so long as the world shall remaine. It is testified that Noe cōdemned the world, so the testimonie of Christs witnesses shalbe condemnatiō to the world, to this end the Apostle saith, *if our Gospell be hid it is hid in them that are lost, in whom the God of this world hath blinded their mindes;* So God and Christ will and shalbe worshipped, although obscurely, although not at Ierusalem nor among the scribes and pharises, yet in the wildernes there shalbe a Iohn Baptist;

Baptist; or in some corner of the earth or other God will have his faithfull witnesses, for this commaundement shall take place as long as God doth reigne, although the tyrants of the earth obscure it, this is most sure, that his Gospell is an everlasting Gospell, and God will keep it in some corner of the earth till the end of the world, therefore raise up your hearts with joy, although it be put downe in this or that place, yet it shalbe rayled again in an other quarter of the world, it came from the East to us, and we had it a long time, and now it is going from us, and God hath appoynted another place to receive it, never shall God want a place to keep his ordinances, let the world doe what they can to hinder it, it is vaine for men to seeke to suppress that which God will have kept.

1. Tim. 6. 15.

*Which in his times he shall shewe, who is the blessed, &  
onely Potentate, the King of Kings, and  
Lord of Lords.*

**H**Aying spoken of this description of God in general, now (considering the order of the words) we will come and speake of them in particular. First let us speake of them in particular, and first of Gods power, then of his blessednes, for the proof of this, is sett down the contrarye order, he named blessed first, but he sett downe power last, his power is this, because he is the onely Potentate, that is, he is the Lord of al powers and principallities, the argument is this, he that is the King of Kings and Lord of Lords, he must needs be the onely potentate in heaven and earth, and so it is that God is the head of all principallities and powers, therefore he must needs bee the onely Potentate. It is strange that this argument should hold, since it is graunted that there are

*The 4<sup>th</sup>  
Sermon*



manie Kings and Lords besides God , how then can this prove God to be the onely Potentate, there being other Kings and Lords besides him ?

It would seeme by this property here ascribed unto God, that it would confirme the false fancies of the Anabaptists, who hold, that now under the Gospell there should be no Magistrate but God onely, because in the New Testament he is called the onely Potentate, and this is one of their grownds wherupon they build their opinion : but the argument of the Apostle doth manifest the contrary, so the argument is set down by the Apostle in great wisdom, for this argumente doth not take away all Magistrates in the world, but onely makes God to be over them all, to be the King of Kings, and Lord of Lords, now if there were no more Kings nor Lords but God alone, how could he then be the King of Kings and Lord of Lords ? So that the very words of the Apostles argument doe confute this vanity, and lets us see that the authority which he claymes to God, doth not take away mans authority over their subjects, but lets that remain still, notwithstanding that God is King of Kings and Lord of Lords.

But to understand aright what is the Apostles meaning in his argument, it is of great force, for God is said to be King of Kings in divers respects, first because there is not a King or Lord but by him it is, and by him Kings reigne, it is he onely that rayseth to authority, and none but he, so for this reason God is said to be the King of Kings and Lord of Lords, because they have not their authority but from God, and this is that for which Nabuchadnezzar that great king of Babel did suffer such a great judgmente from God, as to be cast out from amongst men, and to live among beasts for the space of seven years, *that he might know that the most high had rule over the Kingdoms of men*, as Daniel tells him in plain termes, because he in the pride of his heart did think he had rayshed him-

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himself to his honour, when these words came out of his mouth, *Is not this great Babell which I have built for mine honour, and Honour of my Kingdom?* Immediately his kingdome was taken from him, untill he was forced to acknowledge *that the most high had rule over men*, this is a fearfull spectacle to teache kings to know from whom they have their kingdoms and their authority. Pilate when he did boast of his authority to Christ, saying unto him, *knowest thou not I can save thee or take thy life from thee?* Christ answered him, *thou couldest not have anie power over mee except it were given thee from above.* This is the first reason why God is called the king of kings and Lord of Lords, because it is not by succession, nor by birth that kings come to rule over others, but by the speciall providence of God, and this is the reason why we must reverence them that are in authority, because (saith the Apostle) *all authority is of God.*

The second reason why God is called the kinge of kings is this, because he never made king yet of absolute power, he never yet made an absolute king on earth, but allwaies made them substitutes to himself in authority, reserving to himself the supream authority over them to thrust them out of their thrones whensoever it pleased him. All the kings of the world are but subjects to the king of heaven, so that even in their ruling, and exercising of their power, they are to know there is another power above them, unto which they must give an accompt of all their doings, for the Lord will not let the power he hath over them to goe out of his own hands, so that no kings nor Lords have anie power to doe as they list. *This shews that kings must render an accompt of all their actions to God.* It is blasphemie to say that anie king hath absolute power, for that is as much as to sett him in the throne of God, for there is no absolute king but God alone, and this is the second reason why the spirit of God describes the power of God after this manner, to prove him the only Potentate, if he that is a king have another power above him.

him which is the Lord, the must this Lord bee the onely Potentate; but everyking hath the Lord above him, so as he cā hold it no longer then it pleaseth him, neither can his race enjoy it longer then God will suffer it; therefore the Lord tooke away the kingdoms from some, and gave it to others, he tooke away authority from the house of David, and gave it to Ieroboam, and for the iniquities of Ieroboam he tooke it from Ahab and gave it unto Iehu, manie changes of kingdoms the Lord hath made, taking kings out of their thrones, and placing their enemies in their places, to let us see that kings are not absolute Lords on earth, but they are at the Lords disposing, at his pleasure.

Thus we see the third reason proved, wherefore the Apostle describes the power of God after this manner, that by necessary evidences he concludes the main point. Since there is not a power or Potentate, but God is the onely Potentate to doe with men as himself please, it is he that casteth down, and it is he that rayseth up, and thus he will have all men to know, but specially his ministers to know this.

There is a fourth reason of this manner of describing God, and that is for the comfort of his children, which I have touched before, to arm them against all the terrors of kings, that the terrour of no power make them to dispend with the ordinaunces of this great Potentate, therefore he would imprint this in their mindes, that God is the king of kings, therefore no king can doe more harm to them then it pleaseth God, this is comfort, and the same which Christ gives his disciples in the tenth of Matthew, where he bids them not to fear them that can onely kill the body, for he tells them that their lives are more precious then birds, and are there not so manie sparrows sold for a farthing? and yet not one of them shall fall to the grownd without the providence of God, therefore Christ knowing that power was given

over

over him, though he could have prayed to his Father and obteyned legions of Angells, yet he would not, because he knew there was no resistance of Gods will, therefore he comforts himself against the loosing of Pilate, that hee had no power but was given him from above. First of all this, lets us see that it is a vain thing to be astonished at the fury of Princes, it is but miserable weakness of men that know what God is, certain it is if we serve God aright we would not be moved with the fear of anie man in the world.

Ye see when as Ieroboam would have apprehended the Prophet that God sent to threaten his judgments upō him for his idolatry, when he stretched out his hand, to apprehend him, God so decreed that his hand withered, that when he had stretched it out, he could not pull it in again; This God that could make the hand of a King to wither when he did oppose the counsell of God, what need anie man to feare, whenas our Saviour and God is on our side. We know what Saule did unto David, he did use all his skill to destroy him, but it was impossible for him to do it because God who is the King of Kings was with David, and God did shew his power against Saule in this, when he put Sauls life into Davids hands, but hee never put Davids life into Saules hands. We knowe what enmity Ahab had against Elias the Prophet, yet the Lord commaunds him to goe to him, & the Prophet answered the Lord, that he sought his life, but the Lord answered him saying, goe, be not afraid, and the Prophet goes to him & tells him that it was he that troubled Israell, and the Lord restrained him that he could doe the Prophet no harme. Infinite examples in the Scriptures wee have of this, to let us see, that he can hold Kings that they shall doe no more harm then God will suffer them, to prove this truth of God, that he is King of Kings and Lord of Lords.

To come yet to make more use of this, why doth the Apostle lay this before us, the use is partly for Kings, and partly for us, the first lesson for Kings is this that I touched before concerning Nabuchadnezar, how God forced him to learn how to know God to be the King of Kings, therefore let all Potentates learn to know that God hath rule over them, and their Kingdoms, and it is he that makes them Kings, and setteth them in their thrones, and if they doe not this, it is just with God to make them will they nill they, to acknowledge this to their destruction, for the saying of Iſaie ſhalbe accomplished which the Lord there ſpeaks, all knees ſhall bow to him, and every mouth ſhall confeſſe him to bee the Lord, for the Lord will not ſuffer himſelf long to be deſpiſed, but in his own time hee will challenge his right, in deſpite of the world: it were a bleſſed thing if Kings would conſider this, that it is by God that they doe reigne, obſerve what it is Chriſt ſhall doe in the laſt day, the proper effect of this Kingdom ſhall be to put down all principallities and powers, and to give up his Kingdom to God, that God may be all in all, 1. Corin: 15, then ſhall they ſee the truth of this, that he is the King of Kings and Lord of Lords, if Kings would conſider this, that the time ſhall come, that the world ſhall not have a Kingdom nor King but God alone, me thinks they would then reverence this God in greater meaſure then they doe, but this ſort of doctrine is harſh to Princes eares, to think that there is a God above them, or that there ſhould be anie of whom they ſhould their ſcepter, and yet they muſt know this, or feele the truth of it by experience in Gods judgment.

The ſecond uſe for Kings and Lords is this, that the Apoſtle doth teach them to doe that which is right to all men, that they oppreſſe no man, becauſe they have a King over them in heaven, unto whom they muſt give an account of their doings; This Argument the Apoſtle uſeth

useth to Maisters in sundry places, *that they should doe that that is right to their servants, knowing they have a maister in Heaven.* If superiours would but acknowledge this that they have a Lord over them, that shall take a reckoning of them aswell as they take a reckoning with their inferiours, surely it would make them to doe nothing but that which is right, these are the uses that doe concern Kings and rulers.

Now there is great use of this likewise for ourselves, besides the encouragement it gives us, not to be afraid of anie power in the world, but it teacheth us this lesson, not to resist power nor authority, because there is no power nor authority but it is from God as the Apostle shewes.

Now since all authority is of God, he that resisteth authority hee resisteth God, but some object, what if they be tyrants and merciles men: and such as make no conscience to doe wrong? I answer even as the Apostle doth to servants, whom hee commands to be subject, not onely to their good masters, and such as are gentle; but also to them which are froward: so I say, if thou wilt doe thy duty, thou oughtest rather to suffer wrong, and to suffer thyself to be oppressed, rather then to lift up thyself against authority which thou art under, for if this bond of subjection to Princes were loosened, Kingdoms could not stand, if every servant should stand against their master, and every subject against his Prince, when he is wronged, no common wealth could stand, it is true wee may use all lawfull means to eschew wrong, and Magistrates may plead in Parliament with their Princes, for they have also their authority from God, wee ought to use all lawfull meanes to escape wrong, but if there be no possibility of escaping, wee must rather suffer them to wrong us, for power and authority is to be revered as being of God, and indeed God doth sometimes justice give bad rulers to avenge himself for the sins of his people;

people; hee gave to Israel a King in his wrath; and hee stirred up a wicked King in Israel to avenge himself upō the people for their idolatrie, doe you not think but that the diuell is Gods instrumēt against the wicked, so is every wicked king the Lords scourge, the rod of his justice to inflict upō his enimies, when as good rulers are the blessings of God upon a people that are carefull to please him, the Lord will make them nursing Fathers and Mothers unto his church, and so God in his infinit wisdom makes Kings and Rulers to subjects as hee sees cause, either to plague them or to preserve them, this is the secret of Gods providence, thus to order the World according as he sees they carry themselves towards him; we see that so long as Israel did not know God, so long God gave them into their enimies hands, and they had tyrants to rule over them, but when they sought the Lord as they should and ought, the Lord gave them gracious judges to deliver them out of the hands of their enimies, and alsoone as they fell from God again, God tooke those rulers from them again, and made their enimies their Lords: to let us see the truth of this, that it is our sin against God which causeth him to send wicked tyrants over a people, to repay them home according as they have dealt with him, and it is his mercy to his owne, that hee gives them good and gracious rulers. Alwais it teacheth us this, that reverence must be given to him which God hath sett in authority over us, since they are set over us by God. To come yet nearer to the point, doth not God give power to the diuell to be the prince of the ayre? How could he prevaile as hee doth over the soules and bodies of men, if God did not give him liberty? looke to the history of Iob, what could he doe against Iob? nothing but by the permission of God, so in the Gospell when there were two men possessed of the diuell, which met Christ in the way, and hee dispossessed the diuells, when they were cast out, they had not so much power as to possesse



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possesse the swine, till Christ gave them leave, & so doth  
God give power to the divell as we read in the Re-  
velation, where it is said that he sett up his viccar in the  
Church, who shall exercise the power of the divell in the  
Church, and yet all this is of God, to punish the  
wickednes of the world, and to avenge himself upon his  
enimies which have not the knowledge of God as they  
should, and if God give such power to wicked men, it is  
to make them his firebrands, to plague the contemners  
of God and despisers of his word.

But to goe farther, this is not onely a lesson to teach  
us not to be afraid of mens terrour, and to reverence tho-  
whom God hath sett in authority over us: but likewise  
it serves us for another lesson, and that is this, that Kings,  
and Superiours we are to obey in the Lord, & no farther,  
for they have a Lord over them who hath made them our  
Lords, therefore I must obey them but in the Lord, *obey this*  
we must not obey the king against that king that made him a  
king, for God is the king of kings and Lord of all Lords,  
and therefore above all he is to bee obeyed, though it  
should cost us our lives, yet we must not obey princes  
to the prejudice of God, it would be thought treason;  
if a subject should harken to an inferiour Magistrate  
against his own king, although the king had made him a  
Magistrate, yet if I should hearken unto him in anie thing *he that*  
against my prince, I were a traitor to any prince, and is it *doth anie-*  
so amongst men, and shall not God have the like autho- *the com-*  
rity? kings are but Gods subjects, and inferiour Magi- *mand of*  
strates under him, and is it not high treason to obey them *his king,*  
against God? So all obedience that is given unto prin- *which is*  
ces under pretence of subjection to the, being contrary to  
Gods will, is rebellion against God, and thus much con- *the word*  
cerning the power of God, that *he is the King of Kings of God he*  
and Lord of Lords. *is a traitour*

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Now to Christ.

*onely blessed*, we have heard already how that *he is the onely potentate*, Now we shall see that none is so blessed as hee, and blessednes can be expected from none but from him alone, for who can make a man blessed that is not blessed in himself, but God alone? therefore it is vaine to think to have an happy & blessed estate from anie Princes under heaven, except from God alone, for onely he which hath blessednes without measure can bestow it, but let us consider how the Apostle proves it by two things, first because he onely hath immortality, and secondly because he onely dwells in that light that no man can approach unto, and from these two he concludes that he is blessed, and he onely can give it.

He that hath life and an eternall life that is so glorious, and a life which is light, and is such as makes the glory of him that hath it incomprehensible, certainly that must be unspeakable felicity, and this is the first point of true felicity, and this is the reason why all creatures are said to be subject to vanity, because they are subject to death, so that all things although they should have their hearts desire in the world, yet they cannot be happy, for when they dye their happines ceaseth, therefore to be truly happy, is first to be immortall, which is not onely to be exempted from death, but to be in such an estate where death cannot come, and to have corruption swallowed up of life, when God shall be made glorious in them that beleeeve, this makes men truly happy, therefore the saints of God have both in the old and New Testament lamented the misery of man in this, that his life is but threescore and ten, and it is quickly gone as a race that is runne, so vaine a thing is man; and if we had nothing els to humble us but this, namely, our corruption and mortality, it were argument enough to know our base estate, and farre from being happy in this world, in that we are not exempted from death, therefore it is, that God makes

makes the vanity of man who heaps up riches, and cannot tell who shall enjoy them, as the rich glutton in the Gospell, who said, *soule take thine ease, thou hast goods layd up for manie yeares*, when Christ told him, *he had not a day to live*, then thou foole whose shall those goods be? the scriptures mock at these vain desires, so that be a man, what he cā be in this world, yet his mortallity makes him wretched and unhappy, therefore in regard God is immortall therefore he is onely blessed.

But it may be objected are not the Angells immortall, *Objection.*  
why then doe ye say God is onely said to have immortality?

I answer, that none have immortality properly but God alone, for true immortality requireth true eternity, that is to say, it is without begining as well as without ending, and none is so but God alone, therefore none truly is immortall but God alone, though notwithstanding God hath made the Angells immortall, and the soules of men immortall, that is, for durance onely, and yet indurance simply doth not make immortality, for though the diuells indure for ever, yet it is not to live for ever, A thing may be said to be immortall, that is, to live for ever, and yet not free from Gods wrath, as experience shall prove in wicked men and evill Angells and reprobare men, but to speake of the blessed Angells and the soules of the elect, to speake truly as the matter is, the immortality of Angells and of men, it is not in the soules themselves, nor in the Angells themselves, what then? even from God alone, as it is said Acts 17. *That in him we live, move, and have our being*, and if God should but withdraw his up-holding hand and power, neither should the soules of men, nor Angells be immortall; so that it is not from themselves but from God that they have their immortality, and therefore the objection takes not away this truth, that God is onely immortall.

*Ans.*

Again observe this, that although the Lord give immortality to my soule and unto Angells, yet neither man nor Angell can give immortality to anie creature in the World, God onely is able to doe this, therefore hee onely hath immortality, because hee onely hath it of himself, and because hee onely is able to give it to others, therefore must hee needs continue to be immortall, that hath the onely keeping of it himself, and dispences the same to others at his pleasure, so that in this point God is onely happy, for man may begett children, but we cannot make them immortall, onely the Lord must doe this, nay we cannot make ourselvs immortall, doe we what we can, reade Psalm. 43. and you may see the spirit of God taxeth the miserable vanity of men, that thinke their names great on earth, and yet he saith, no man can redeeme his brother from death, all must goe to the grave, the rich dye aswell as the poore, and yet vain man he will call his Land by his own name, and all is but in vain, so that this is proved, *that God is onely blessed.*

We know that the diuell did speake true to God concerning Iob, when the Lord said unto him, *Hast thou not considered my seruent Iob, who is a righteous mā, that doth no euill but good, what saith the devill to God, skin for skin and all that a man hath will a man give for his life,* Whereas the hand of God being stretched forth against Iob in his children, & in his estate, yet it could not make Iob to blaspheme God, but the devill thought that if God would stretch out his hand upon his own person, that it would make him to blaspheme God, a man will part with anie thing so as he may haue his life, for what is riches unto a man if he cannot enjoy them, without life there is no conceite of happines, let men therefore learn this, that their life, and the continuance of their life, & the eternity of their life is in the hands of God alone, and since it is so that he onely

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can give eternall life, why then should I for the pleasure of anie man in the world offend this God, and make him to be mine enimie? can anie Prince in the world give me eternall life, but he onely? why then should I for the pleasure of anie man offend him in whom my life stands? unlesse I care not what become of mee, whether I be cast away into hell, or whether I have eternall life; If I desire life let me then make conscience not to greive this good God, since he onelie can give life, and he onely can take it away, this is still but one part of his felicity, and of our felicity in him, if we obey him, he hath promised to give eternall life unto us; and they that remember not this promise that God hath promised to them that feare him, certainlye that man cannott walk as a Christian.

To come then to speake of the 2. pointe, of the felicity of God, which is thus sett downe, *he dwelleth in that light, which no man can attain unto*, I will consider two things in these words, first that he dwells in the light, secondly, he declares what manner of light this is, it is such a light as no man can approach unto. The first shewes the infinite glory of God, in that the very place of his habitation is light it self, and such a light as the sunne cannot give, it is a light surpassing all created light, yea this light comes from God himself, 1 Iohn. *God is light, if anie man say he hath fellowship with God, and walk in darknes, he is a lyer*, for God is light, and they which have fellowship with God walk in the light, and therefore those that are called of God, they are called *the children of light*, and God is said to call us out of darknes into his marvellous light, that is, God calls us from death to life, to hee doth call us from darknes to light, and this is the second part of our felicity, for in this we must be like God, in whom is no darknes, for when God shall translate our vile bodies unto his glorious light then

shall the light of the sunne be inferiour to this bright shining light of this mortall flesh, what glorious creatures shall we be in that daye when this our mortall flesh shall not onely bee made immortall, but our bodies shall be rayled in glory, as the Apostle saith, *they are sown in weaknes, but they shall be rayled in glory*, glorious bodies, even like unto the sonne of God, who is now at the right hand of his father, so that whatsoever is in mans body that makes it defective it shall then be taken away, and the glorie of God himself shall be put upon our bodies in that day, so this is the first thing to be considered of us, *that God dwells in the light.*

What use should we make of this, it should teach us where to lay the blame if we see not God, for in the dark we can see nothing, but in the light we can see anie thing, now if thou canst not see God, it is not because God is in darknes, for God dwells in the light, something therefore must be the reason why thou canst not see him, and the reasons are one of these two.

First if thou seekest not God at all, the reason is this, because thou art a child of darknes, and the light of life was never putt into thy soule, therefore the wicked are said to be of them which know not God, and what wonder is it they doe not know him, since they were never called out of darknes to the light of God, the want of this calling out of darknes, is the reason why they cannot see nor know this God, as for example, if a man be in a dark dungeon or prison, that hath no windowes in it to shew light, he cannot see, such a man in such a place cannot see the sunne, for untill he be taken out of that darke place he cannot see anie thing, so untill men be taken out of that beastly blindnes wherein he is conceived and born he cannot see God.

But the second thing will bring us to a *non plus* in this point, for suppose I be called out of darknes what will that

that help mee? what the better am I for this calling, if I cannot approach to this light? this is the second thing that we are to mark in the felicity of God, that besides his dwelling in the light, he dwelleth in such a glorious light as is unspeakable, which no man can approach unto, which shews the unspeakable glory of the Majesty of God.

But then it may be objected, what avails this light of God, since we cannot approach unto it? To understand this more clearly the words following make this doubt greater, where he saith, *no man ever saw this light nor can see it*, Abraham never saw him, nor Moses never saw him, neither can any man see that unapproachable light that he dwells in, all which doth let us see the incomprehensibleness of the glory of God, if all the Angels in heaven, and all the men in earth should put their wits in one, yet they could never see Gods face as he is, it is but the back parts of God that ever any man saw, or attained to, for God saith himself that it is impossible for man to see God and live, well then how shall we resolve these phrases of scripture where it is said, *blessed are the pure* *Matt. 5.* *in heart, for they shall see God*, and the Apostle saith, *we now see but in parte darkly as in a glasse, but then we shall see* *1. Cor. 13.* *him face to face*. How can this be true, if none can see God?

To resolve this doubtfull point the Scriptures lead us to the knowledge of the divers kinds of the sight of God; first there is a sight of God which is perfect, secondly there is a sight of God which is imperfect, the perfect sight of God no man can see but Christ, neither Angell nor man ever had, or shall have the full and perfect sight of the Majesty of God, it cannot be seen, for it is infinite and incomprehensible, which cannot be comprehended by any creature, no nor by glorified men, nor glorified creature, for the brightness of God is such, that it would

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Strike to death man or Angell if he should behold it; therefore no man or Angell can see it and live, as God said to Moses *my face can no man see and live*, yet if anie man could have seen God, Moses could, but the Lord tels him, *my back parts thou maiest see, but my face shall no man see*, that is, we may have an obscure sight of God as Moses had, but a perfect sight of God can no man have, in heaven the Angells dare not behold Gods glory, and therefore in the 6. Esay, the Angells are said to have 6. wings, with two they cover their faces, and with two they cover their feet, and with two they fly. They had two to cover their faces, to let us see that they dare not sett their eies upon the immediate Majesty of God, they could not indure the brightnes of Gods nature if it were exposed to their sight immediately, so this perfect sight of God is proper to God himself and Christ, and no man els besides himself.

An imperfect sight of God the saints may have, and that we may know the bounds and the limitts of it, we must first know the end of it and the fruit of it, and that will let as see what it is to see God.

The ends of the sight of God are twofold, or wee may observe it in one, and that is, that we may be like him, all similitudes of God flowe from our sight of God here in this world, and in that which is to come, there is no conformity to God nor likenes to him, but by the shining of Gods light upon us, therefore it is that in this world he sends such a light amongst us, as is able to make us like unto him in grace, though not in glory, the small light we get in the Gospell, is to shew with open face the glory of God, it puts the image of God in righteousness and holines upon us, and it is given us to this end to beget us again, and to translate us from the similitude of sinfull flesh to the glorious image of God: see therefore what conformity in holines and righteousness God hath

hath appointed us in this life, according to this he gives us a sight of himself in the Gospell, it is a glasse wherein we may see God, and according as he gives us a sight of himself, so doth he conform us to his image, and the measure of our conformity to God doth arise from the measure of our sight of God, if we had a greater measure of the sight of righteousness possesse us, we should have a greater measure of the sight of God, so that is the reason of this light that God reveales to us in this world, that we may see the glory of God manifested in Christ Iesus, that we may attain to this blessednes in this life to be like unto him.

There is yet more, a second degree of blessednes in the sight of God, which is not onely to have a similitude like unto God in holines, but in glory and immortality, we shall not onely be made righteous and holy, but immortal and glorious, this doth proceed from the sight of God, when Christe shall come again in the cloudes, then shall mortalitye be swallowed up of immortality, but this effect of the sight of God cannot come to passe untill we attain such a sight of God as the Scriptures speake, when he saith, *We are now the sons of God, but when Christ who is our life shall appeare, then shall we also appear with him in glory.*

The sight that we have of God in this life, though it be but a poore sight, yet is effectuell to regeneration, and it is as farre as sinfull man can see him here, and yet this sight of God is nothing to that he is in himself, and to that which we shall see in him at the last day: So likewise that sight we shall receive at Christs coming again, it shall not be the sight of Gods Majesty immediately, but we shall see this God clothed with his manhood, for *the fullnes of the Godhead dwells in Christ bodily*, the God-  
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head is overshadowed with the flesh of Christ, and we can never see it but in and thorow his flesh, his flesh is the vaile, and except through this vaile, we cannot see the Majesty of God in heaven, now this glorious light of his godhead which we shall see in heaven through the flesh of Christ is not the essentiall glorie of the deity, but the created glory that is putt upon the manhood of Christ, which glory of the manhood shall transform our flesh to the similitude of the same glory, so that the sight we shall have of God in heaven shall be an earthly object in the glorified body of the sonne of God, take away this flesh of the sonne God in heaven, and neither man nor Angell can see the Lord, therefore in the 3. Chapter of this Epistle the Apostle tells us that Christ was manifested in the flesh, and seen of Angells, the Angells durst not looke upon God before, but had two wings to cover their faces, they durst not see the Majesty of God untill God had put this vaile upon it, and then the Angells did see it, which is one of the greatest points of the mystery of godlines.

Since then there is no happines, but in conforming ourselvs to God in Holines, in immortality and glory, and that by the sight of him, what will that teach us? it should teach us to labour to see this God, which tho' hee be invisible in himself, yet we should labour, to get a sight of him, without which there is no conformableness to him, nor blessednes in the world, therefore Christ himself counts his disciples blessed that they saw the glory of God in him, saying, *blessed are the eies, that see what you see, manie have desired to see it, and have not seen it,* this sight which the saints have of God on earth is of two sorts, the first is according to that God shewes himself in the law, the second is according as God did manifest under the Gospell, under the law hee did shew himself

self but darkly in shadows, types and figures, but now under the Gospell hee doth manifest himself in his sone, *which is the ingraven forme of the Fathers person.* God in the old law did shewe himself in sacrifices; and oblations and purifications, in these things God did shewe himself darkly, and not plainly as hee was, therefore the lawe is now abrogated that the Gospell is come, and wee are not now to looke on God as they did in shadowes, but to see him in open face, it is not now as the glory of God was upon Moses, which the people could not behould the glory of God which did shine in Moses face, much lesse could they then see God himself, but now saith the Apostle wee shew forth the glory of God with open face in the Gospell, which transformes mee by the same image from glory to glory.

Yet this bright sight of God which we have in the Gospell, is but a dark sight in comparison of the sight of God, which wee shall have in glory like unto Christ, that is reserved till Christ come againe; If Christ at his first coming into the world had come in glory and not in weaknes, then hee should have transformed the world to it, but hee came not for that end then, but hee came then onely to make us holy, and not to make us glorious, hee came in our nature, and was subject to hunger and thirst and wearynes, that hee might conform us to his nature, as far as flesh and bloud could be capable, but when hee shall come again in Majestye then shall hee appeare in glory, and when he appeares, wee shall be like to him in Glory, so as I said before in the beginning, all our felicity comes from our sight of God, and looke what felicity God bestows upon us, hee will let us see it by transforming us to his image in holines here, and in glory hereafter; and all doth arise from the sight of God, and yet this remains a truth as I said, that all the  
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sight wee have of God is not a perfect sight, wee shall never see God as hee is, but it shalbe such a sight as is sufficient for the ends hee gives it for; God is as farre above us, as it is possible an infinite creature can be above a finite creature, and giving this glory to God onely, that he knowes himself perfectly, and that he will blesse us with that measure of the sight of him which is sufficient to make us happy for evermore.

**F I N I S.**



